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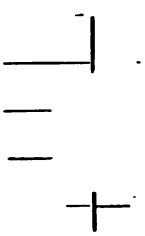

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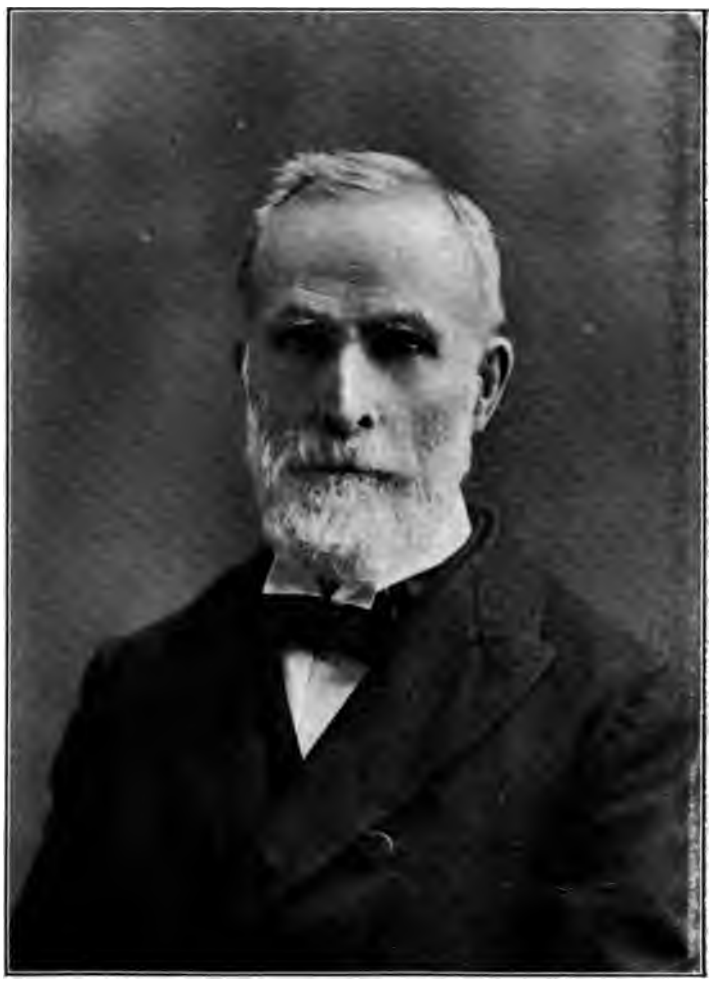

THE AUTHOR, AGED 84

CHURCH HISTORY

BY

REV. H. T. BESSE.

Author of "Unity of the Old and New Testaments," "Harmony of the Gospels," "The Christian Sabbath," "Biblical Chronology," and "Besse's Perpetual Calendar."

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REV. H. T. BESSE, AGED 60

Dedicatory.

This work is dedicated to the Church of all communions of which Christ is the head, (Eph. v: 23) with a strong desire and earnest prayer that all persons, into whose hands it shall come, may receive a quickening from the Holy Spirit, who will lead to the highest attainment of spiritual life, and to the greatest activity in the interest of the Church and the salvation of precious souls.

Dear reader, as your eyes run over this dedicatory note and the pages which follow, join your prayer with the author that strife between churches shall forever cease, and each in the other may see redeemed souls, and manifest such a love towards each other, that all men shall know that we are the disciples of Christ. (John xiii: 35). This cannot be assumed, or put on like a garment; it must be of the heart as a result of the indwelling of the Holy Spirit.

There is nothing the world needs to see so much as Christ in professors of Christianity.

Yours in Jesus,

THE AUTHOR.

Introduction.

The Christian church is founded as the depository of revealed truth, and in it is the substance of the Divine revelation. St. Paul declares it to be the "body" of Christ, consisting of many members,—the organ of the Divine life and manifestation (Eph. i: 22, 23; iv: 15, 16). It is indwelt of God, the "habitation of God through the Spirit." Therefore God is immanent in all its parts. Through it men are to find acquaintance with God; and through it He is to reveal and dispense himself to men.

It is the organ of the divine activities. Through it God carries forward his plans, accomplishes His purposes, and brings to pass His holy will. He is invisible; the Church is His open attestation and form, and in it He lives, moves, and has His being. There is perpetuated in it an extension of the incarnation, passion and sufferings of Christ and of His cross. These are projected forward through each succeeding generation, are resident in it, and make it a living Church. Without these it becomes dead.

It is possessed of a universal character. It belongs to every age, generation, clime, people and nation. It is heaven-born, and earth-wide in its spirit. It is the gift of God to mankind in their universality, wherever they may dwell. It recognizes no barriers in reaching the object of its desire. It leaps the rivers, scales the mountain ranges, spans the great seas and oceans, and laughs at the desert's burning sands, in its zeal and ardor to impart its joyful message, of pardon and redemption, to the lost image of Jehovah. It folds the great continents of the earth in its arms, and bends tenderly over the isles of the seas, exultingly proclaiming "The world for Christ, and Christ for the world."

God, through the Holy Spirit, is present in it, directing its operations, assigning its services, and giving it organized form and strength. It embraces men in their weakness, blindness, selfishness, and earth-born inspirations. To overcome these is its mission. He knows the opposing, and almost indestructible powers with which it is to contend. He knows the feebleness, inconstancy, and falsity of mankind which He proposes to reconstruct and regenerate. He knows how far below the actual men may fall in seeking to establish the Divine ideal upon which His Church is founded. He knew it all before the beginning. He knew what the history of His Church would be; what organic forms it would assume, what divisions it would present; what failures it would record; and what diversity it would embrace. He knew all this, and yet He is present in it, through it all.

It cannot be wisely said that the various divisions of Christendom, presented in the different religious denominations, are altogether uncalled for, out of place, and entirely without the Divine approval, if it really is believed that God is immanent in the Church, directing its course and giving counsel to its various members.

While on the surface there may seem to be a confusing and disturbing scene, nevertheless, in the deeper strata of its life, there will be found a faithful unity inhering in the midst of its apparent diversity, like a white light in which God dwells. The highest proof of the inspiration of the Sacred Scriptures is found in the fact that out of its sixty-six different books, representing as many writers, who lived centuries removed from each other, there is a striking unity running through them all; and that unity witnesses that God is the author of them all. Likewise, there is seen in the different members of the Church an unbroken unity which testifies that God is present in them all. And if present, He affords them some measure of His approval, signifying that for the end to be reached, and under the everchanging conditions of the world, under the present circumstances, it is best.

The statements concerning the teachings of the Holy Scriptures have ever been a source of division. But ultimately these emerge out of the arena of polemics clothed with their right mind, and assume a permanent residence in the thoughts of men. Those given in this work are apt, free from bigotry, and well illustrative of the sentence that time has put upon them.

The missionary spirit of the Church represents the measure of its spiritual force and evangelical power. The work of missions is part of Church history, that part which towers above all others in witnessing the Divine. The form in which information concerning the world-wide missionary movements of the Church is set forth in this volume cannot fail of being useful to all who are interested in the success of Christian missions.

The Gospel in every age, through the spirit of self-sacrifice and unearthly devotion, has made the names of some men immortal. These names stand forth as brilliant lights set in the midst of earth's darkness, by which God has piloted the Church safely through the seas of bitterness and bloodshed which have attended its history. A peculiar flavor attaches to these names, the names of great Christian reformers, which is always engrossing and inspiring to those who later come upon the stage of the world's service and work. A list of these is aptly included in the history of the Church itself. Without these it would be incomplete.

This volume contains a fund of information indespensable to every Bible student. Its present form represents a prodigious amount of painstaking labor, carried on through many years of constant application. The Christian public is brought under obligations to the author and compiler for performing so large a service of so great worth.

A. W. HALL.

Memphis, N. Y.

Prologue.

This volume is the result of much labor and careful preparation. In all of the fifty sections the information given was gathered from authentic sources.

The statistics in the sections on Churches, and Missions, are brought down to the most recent dates. To get the data required much research and correspondence.

It is prepared in a condensed and abridged form; yet it is of sufficient compass to show the true character of every person, doctrine, polity, and method of work named in all of the churches; we give their numbers, educational institutions, publishing interests, missionary enterprises, and causes of divisions.

We aimed to include all questions vital to the church, such as the Sabbath, spiritual gifts, fruit of the Spirit, etc., etc.

It is furnished with indexes which make it very convenient for reference.

We have given much space to Missions. For much of the matter in this part we are indebted to the kindness of Funk and Wagnalls Company, who permitted us to quote from "The Blue Book of Missions."

In giving the history of the churches we gave what leading men in each denomination claimed, independent of our own opinion.

There is nothing on the earth in which Jesus Christ is so much interested as He is in His church.

In this history we have aimed to show the mistakes and failures of men, and also the rectitude and success of men when led by the Holy Spirit.

Next to the Bible, every Christian should be interested in Church History.

H. T. BESSE.

San Jose, Cal.

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SECTION I.

The Church.

The Church is a divine institution, founded by Jesus Christ; he is the foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ." I. Corinthians iii : 11.

The Greek word for church is ekklesia, meaning "called out." The church is called out of the world.

The principles to be maintained, the doctrines to be believed, and character to be attained, which is supreme love to God and love to man, are all delineated in the Old and New Testaments.

The person who gives his attention to the "living" word which the great Author demands can truly say: "Thy word is a lamp unto my feet, and a light unto my path." Psalm cxix : 105.

All men without this light are groping through life in darkness. The light is no benefit unless employed. The Psalmist said to God: "The opening of thy words giveth light; it giveth understanding unto the simple." Ps. cxix: 130. "For the word of God is living and active." Heb. iv: 12. In his word the founder of the church has clearly pointed out the liability of making shipwreck in the voyage of life. We are surrounded with dangers on every hand. These are clearly defined in God's word, so we may escape all the snares which may be set to entrap us. God has not only called our attention to external foes, but also to internal foes as well—the depraved and corrupt nature which we have inherited, and which has caused us to commit sins. He has told us by what means we may have our sins blotted out, our natures regenerated, and hearts purified, so that it will be our delight to honor and obey him, actuated by love. This makes our obedience to him a pleasure. He has freely given his Holy Spirit, who is available for all mankind, to accomplish all these things, and minutely told us what we must do to secure the work of the Spirit, to have him as an abiding comforter and guide, and to inspire love and devotion to the Master. So the church is provided with a full equipment for all its needs from God's inexhaustible supply, "according to the riches of his glory, that we may be strengthened with power through his Spirit in the inward man; that we may be filled unto all the fulness of God." Eph. iii: 16-19. Actuated by love, God has made the greatest possible sacrifice for the salvation of our race; he has provided an adequate spiritual equipment for the church so that we may be "workers together with him," II. Cor. vi: 1, to accomplish the salvation of the greatest possible number, "not willing

that any should perish," II. Peter iii: 9. It is the great and all important work of the church to do her utmost in saving men. To this end Jesus purified and empowered his church on the day of Pentecost. As a result 3,000 were added to them on that day. Christ then had his church fully equipped and launched on her mission, to go among all nations to save men. Her successes and failures are told in the history of the church which we have written. The Lord Jesus Christ, and the Holy Spirit, are ever working with the church to accomplish the purpose of God in the earth. What has the church done? Her history tells. We invite all to compare this history with the sacred Scriptures, so as to avoid the mistakes which have been made, which are many.

Jesus loves the church, and gave his heart's blood to redeem it. His interest in it has never abated. When he commissioned his disciples to teach all nations, he added: "Lo, I am with you alway, even unto the end of the world." The many failures and mistakes of the church must have grieved the great heart of the loving Savior. Yet there have been incidents which have caused Jesus and all heaven to rejoice; and the most important of all is the salvation of men and women.

God has given his people one Book. All the writings of men in comparison with this Book are of but little value. The history of the church informs us of the use or misuse it has made of God's Book. Hence the history of the church is of much value next to the Bible. Paul tells us the church, "Being many are one body. Now ye are the body of Christ." And again, "Ye also are builded together for a habitation of God through the Spirit." There is nothing on the earth as dear to the heart of Christ as his church. A person may be connected with a religious organization and not be a member of Christ's church.

SECTION II.

The Pentecost.

The word Pentecost means fifty. It was a Jewish festival observed on the fiftieth day after waving a sheaf of the first fruits of harvest. See Leviticus xxiii: 10-16.

The disciples of Jesus were dearer to him than his own life, for he gave his life to redeem them from sin and its dread consequences. Jesus said to his disciples: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you." John xv: 13-14. Paul says: "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Romans v: 8. The love of Jesus for his disciples never waned in approaching the time of his crucifixion; for John says: "Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." John xiii: 1. The last words of a loving friend, uttered just before passing from earth, cannot be forgotten. After Jesus had passed through the ordeal of death upon the cross, and came from the tomb, and had met with his disciples at different times during forty days, and just before he ascended into heaven, he gave them the following very important promise and commandment, recorded in Luke xxiv: 49:—"Behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." These words must have been spoken by Jesus with an ardent solicitude for the salvation of the millions whom he had redeemed in his intense suffering upon the cross. This enduement with power from on high is indispensable in laboring for the salvation of men from sin and its terrible consequences.

The following are the last words of Jesus to his disciples just before he ascended out of their sight: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts i: 8.

The very serious mistake is made by preaching the gospel without the power of the Holy Ghost; and no one is saved. Jesus said in John xiv: 10:—"I am in the Father, and the Father in me; the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

We see by this statement that Jesus did not work independently of the Father. Again Jesus said: "Without me ye can do nothing;" and as the Holy Spirit is the executor of the Divine being in saving men, it follows that without Him we can do nothing. This accounts

for the fruitless ministry of many preachers. We read in Acts ii: 1-4:—"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

They were all with one accord—all expected the Holy Ghost. They were all filled with the Holy Spirit. This is the normal state for every member of the church. The command is: "Be ye filled with the Spirit." The Bible contains no command without providing the means for its accomplishment. The church to-day is weak and sickly for the want of spiritual power.

Peter's plain, pointed sermon under the baptism with the Holy Spirit on the day of Pentecost produced the following results: Acts ii: 37-41:—"They were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." "What shall we do?" This question was prompted by the pungent conviction resulting from Peter's plain preaching under the baptism with the Holy Ghost.

Repentance is the first step towards salvation. "Ye shall receive the gift of the Holy Ghost. For the promise is unto you." It has been claimed that the gift of the Holy Ghost was different from the baptism with the Holy Ghost. But the statement must refer to the definite promise which had been given. The only promise to which reference could be made is recorded in Matthew iii: 2; Mark i: 8; Luke iii: 16; John i: 33; and Acts i: 5. In every place the promise is substantially the same, namely, "Shall baptize you with the Holy Ghost." In the R. V. it reads "in the Holy Spirit." Hence we conclude that the promise of the gift of the Holy Spirit was the promise of the baptism in the Holy Spirit. And this promise was fulfilled to those of whom it was said: "They were all filled with the Holy Spirit," likewise based upon the same promise. This baptism in the Holy Spirit is indispensable in soul winning. It is to be clothed with power from on high. Without this the church is inefficient to accomplish the great work which Christ demands, namely to "Go! and make disciples of all the nations." Christ says: "Apart from me ye can do nothing." Again he said to his disciples: "Ye are the salt of the earth; but if the salt have lost its savor,—it is good for nothing." None will claim that either Christ, or the Holy

Spirit, has lost any of his power or interest in the salvation of men; and we do not suppose that men are harder to be won to-day than were the haters of Christ on the day of Pentecost; and yet there is a great difference in the results. We conclude that the defect is a result of the condition of the church.

The baptism in the Holy Spirit not only makes men efficient in saving the lost; he also purifies the heart, as stated by Peter in Acts xv: 8-9:—"And God, which knoweth the hearts, bare them witness, giving them (Gentiles in the house of Cornelius.) the Holy Ghost, even as he did unto us, (Jews on the day of Pentecost.) And put no difference between us and them, purifying their hearts by faith."

This passage proves five things, namely: 1. That giving the Holy Spirit must be the gift of the Holy Spirit. 2. The giving the Holy Spirit is the same as being filled with the Holy Spirit, as they were on the day of Pentecost, both being the fulfillment of the promise of being baptized in the Holy Spirit. 3. God made no difference between the Jews and Gentiles, giving both alike the Holy Spirit. 4. That the gift of the Holy Spirit purifies the heart. 5. This is received by faith.

SECTION III.

The Ministry.

Ephesians iv: 11-14:—"And He, Jesus gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no longer children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Here are named five classes of ministers, all to accomplish the same results, namely, the perfecting of the saints, the work of the ministry, and the edifying of the body of Christ. All of this was in behalf of saints, not sinners. How long should this continue? The answer is given: till we all come in the unity of the faith, of the knowledge of the Son of God, unto perfect Christian manhood, which is the measure of the stature of the fulness of Christ; who in His humanity is our pattern, and all should be modeled after him. Herein, says John, is our love made perfect,—because as Christ is, so are we in this world. "Be no longer children." No Christian should remain in a childhood state of grace, tossed to and fro, and carried about with every wind of doctrine. This is the trouble with the church to-day; and the ministry are to blame for not leading it into that state that John calls, "Love made perfect." But we are asked, "Is not the minister required to preach for the conversion of sinners?" We reply, to follow Christ's directions, sinners will be converted by the thousands. The indifference of the church to the great work of salvation is the great stumbling block to sinners. Their ideal of Christianity is much higher than what they see in professors of religion. There is no standing still in the Christian life. "The path of the just is as the shining light, that shines more and more unto the perfect day." Those persons who do not go on to perfection live a crooked life of sinning and repenting, if they do repent; and are liable to apostatize, so that it will be impossible to renew them again unto repentance.

It was the aim of Paul to present every man perfect in Jesus Christ. Read Colossians i: 27-29:—"To whom God would make known what is the riches of the glory of this mystery among the

Gentiles; which is Christ in you, the hope of glory. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus. Whereunto I also labour, striving according to his working, which worketh in me mightily."

Christ within us is the hope of glory; and God would make known the riches of the glory of this mystery. And Paul warned every man, and taught every man, that he might present every man perfect in Christ Jesus. To accomplish this he labored according to Christ's working, which worked in him mightily. This inward mighty working of Christ is what all ministers should have. Christ would not have his ministers to preach until they receive his power. To his disciples he said, Luke xxiv: 49:—"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

The promise of the Father was the baptism with the Holy Spirit. How long were they to tarry? Until the power came from on high. They were not to tarry a set time to see if he would come, but they must tarry until they receive the power. After his resurrection, and just before his ascension, Jesus reminded them of this again as follows, Acts i: 4-5:—"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

In this passage he commanded them not to depart from Jerusalem until they were baptized with the Holy Ghost. He encouraged them by saying it would be "not many days hence." If he had told them that it would be in ten days, they probably would not have received the baptism with the Holy Spirit; but would have started out, as many do, to obey the command, recorded in Matthew xxviii: 19-20:—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Had the disciples started out to teach all nations without the power of the Spirit, their ministry would not have been effectual. But they tarried at Jerusalem, and were all filled with the Holy Spirit, and about 3,000 were converted the first day. Having received the Holy Spirit, they were prepared to preach the gospel; and the Lord added to them day by day those that were saved. Such conditions would produce wonderful results to-day; for the promise reaches to our time, as Christ said: "I am with you alway, even unto the end of the world." The baptism with the Holy Spirit purified their hearts as stated by Peter in the following passage: Acts xv: 8, 9:—"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no

difference between us and them, purifying their hearts by faith."

Those referred to are Cornelius and friends who received the Holy Spirit while Peter was preaching to them, whose hearts were purified by faith as were the disciples on the day of Pentecost. As long as the disciples kept up the standard of purity under the baptism with the Holy Spirit they were very successful; when they departed from this the declination was very marked. Paul gave prominence to this experience as seen in the following passage: I. Thessalonians v: 23, 24:—"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

They had received the initial sanctification in regeneration. In this passage he prays that the God of peace would sanctify them wholly and preserve them blameless; and he assured them that he that called them would do it. Great responsibilities are placed upon God's ministers in the interest of all they can reach as stated in the following passages: Ezekiel iii: 17 to 21:—" Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."

Very few ministers now warn the wicked of the awful doom that is before them. The word hell appears too severe to be used in the pulpit, so they say, " Peace, and there was no peace." Ezekiel xxxiii: 1-9:—"Again the word of the Lord came unto me, saying: Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the

people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

We see by these statements that Jehovah has made the salvation of the watchman depend upon his faithfulness in warning men of the danger to which they are exposed. The Lord says: (Palsm ix: 17) "The wicked shall be turned into hell, and all the nations that forget God." We think that the watchmen who warn them are few, and wickedness is all around us. We see the licensed saloon, the brothel, gambling, dishonesty in trade, and other wickedness. All pastors are bishops. Paul wrote to Timothy, (I. Timothy i: 3 to 4) "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do." Timothy was the bishop at Ephesus. He was not to give heed to fables and endless genealogies; but he was to give heed to those subjects which tend to godly edifying. Paul defines the character of a bishop in I. Timothy iii: 1 to 7:—"This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil."

Pride made devils of holy angels, and took them from heaven and sent them to hell, and it will do the same thing to ministers. Every minister should study these statements carefully, and be governed by them. Paul says in I. Timothy vi: 8-11:—" Having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these

things; and follow after rigtheousness, godliness, faith, love, patience, meekness."

Any minister will cripple his influence when he exhibits special interest about his salary, or turns aside to engage in worldly speculations. Again Paul gives instruction in I. Timothy iv: 12 to 16:—"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Mediate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt save thyself, and them that hear thee." A minister must be faithful in his calling to save himself as well as to save his hearers.

This is specially for young ministers. No man can teach that which he does not know; and he knows nothing but what he has learned. All ministers should be thoroughly posted in the truth of the sacred Scriptures. Paul gives a special charge in II. Timothy iv: 1-5:—"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

What are we to preach? The word. Whose word? God's word. His word is "living and active," and will accomplish what our words will not. The time has come when many will not endure sound doctrine, and ministers are guilty of trying to preach to please them. II. Timothy ii: 1-4, 15-16:—"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth. But shun profane and vain babblings."

Be strong. No minister should be a weakling, for all can be strong in the grace that is in Jesus Christ. No minister should entangle himself in the affairs of this life. Ministers should be approved unto God, and rightly divide the word of truth; and they should shun profane and vain babblings. Titus ii: 5-9:— "For

this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in ever city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no stricker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

The words ordain and appointed mean the same thing. Paul had started the work in Crete and he appointed Titus to take charge of it as pastor, and requested him to make similar arrangements in other cities. Every minister should follow these extracts from the pastorate epistles. Revelation i: 20:—" The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

These stars which Jesus held in his right hand were the angels or ministers of the churches of Asia. And his messages to those churches were given to their ministers. The prosperity of a church depends very largely upon the efficiency of her minister; and no minister is efficient that is not filled with the Holy Spirit. A man may be eloquent who is destitute of the Spirit of God, as was Herod, arrayed in royal apparel, sitting upon his throne, and delivered an oration unto the people. This eloquent oration so pleased those who heard it that they gave a shout, saying, " It is the voice of a God, and not of man." But it displeased God, so that " immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost."

This Herod with all of his eloquence was a murderer. He had killed James and imprisoned Peter, intending to put him to death; but God delivered him by an earthquake, and an angel. This is an age of intellectual culture, and the minister often depends upon that for his success. When that is the case, it is a base counterfeit. We are not opposed to intellectual culture, neither are we opposed to eloquence, but nothing can take the place of God—the Holy Ghost filling the soul of the minister, and this always manifested by supreme love to God, so that it is a delight to obey him, and the love of fellowship with all saints, and also an intense love for the salvation of sinners. A minister without this love is a failure; possessing this grace of divine love, he is a success, for his life is an exponent of the truth which he preaches.

SECTION IV.

Blessings to the Church.

Christ has put every thing under tribute to His church, so that her severest trials prove to be her greatest blessings. Paul says, "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us." Romans viii: 36-37. Again Paul says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen but at the things which are not seen: for the things which are seen, are temporal; but the things which are not seen are eternal." II. Corinthians iv: 17-18. Again we read, "Great peace have they which love thy law: and nothing shall offend them." Psalm cxix: 165.

In illustration of this principle we cite the case of Abraham offering up Isaac, which made him great; the three Hebrew children in "the burning fiery furnace" having "the son of God" with them; Daniel in the lions' den having the companionship of a mighty angel. The edict of Pharaoh, requiring all the male children of the Hebrews to be killed, resulted in giving Moses the highest intellectual culture, which enabled him to become God's law-giver. The cruel edict which banished John to the lonely isle of Patmos brought him into more intimate communion with God, and he was permitted to enter heaven, and he described it as no other writer has done. Paul says, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Ephesians vi: 25-27. Christ loved the church—he loves the church as no other person has done. That he might sanctify and cleanse it—nothing is so dear to the heart of Jesus as that of having his church occupying the highest state of grace. Many say in their prayer, "Thy will be done," while they are opposed to his will being done in their sanctification.

It is supposed that the ordained ministers are to do all the preaching. This is a mistake. The word prophesy has the same meaning as the word preach. Paul said, "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." I. Corinthians xiv: 3. The Spirit rested upon Eldad and Medad,

and they prophesied in the camp of Israel. Joshua, the son of Nun, was much disconcerted, and he ran and told Moses, saying, "My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." "It shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy." Joel ii: 28.

This "afterward" was the day of Pentecost, for Peter said on that memorable day, "These are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy." Acts ii: 15-17.

This is positive proof that the members of the church—sons and daughters—shall prophesy in this gospel dispensation.

After the day of Pentecost the apostles remained at Jerusalem for a while, but the laity were scattered abroad. "Therefore they that were scattered abroad went everywhere preaching the word." Acts viii: 4. The church at this time was in a normal condition; as a result they went everywhere preaching the word. This has been the case in all the sweeping revivals of which we have any knowledge. It was said of the early Methodists that they were all at it, and always at it. Paul was called a babbler because he was constantly preaching the gospel. The truth was in him; it burned in his heart; and out of the abundance of his heart his mouth spoke. Some laymen are the same.

There were twelve disciples at Ephesus when the Holy Spirit came on them; they spoke with tongues and p r o p h e s i e d. "Philip, the evangelist, had four daughters, virgins, which did prophesy." Evidently Philip did his duty in his family, as many evangelists do not.

We are informed of the results when all the members of the church prophesy, as follows: "If therefore the whole church be come together into one place, and all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." I. Corinthians xiv: 23-25.

The general custom now is for the minister to announce the hymns, some of the members join the choir in singing; the minister delivers a discourse, pronounces the benediction, and nobody is converted.

SECTION V.

Spiritual Gifts.

"Now there are diversities of gifts, but the same Spirit. And there are differences of adminstrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healings by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. Are all workers of miracles? Have all the gifts of healings? Do all speak with tongues? Do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way." I. Corinthians xii: 4-11, 29-31.

In the passage above the apostle names nine distinct gifts of the Spirit, distributed to different members of the church according to his will. Each gift is for a special purpose in the church. Some persons possessed more than one of these gifts. But in verses 29 and 30 we are informed that all did not have the gift of working miracles, the gifts of healings, the gift to speak with tongues, and the gift to interpret tongues. Here are four gifts received by only a portion of the church. We will consider these first in the order given; and afterwards the other five gifts.

I. Gift of Working Miracles.

We will introduce a few examples. "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple: then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walk-

ing and praising God." Acts iii: 1-2, 6-9. "And they laid hands on them, (Peter and John) and put them in hold unto the next day: for it was now eventide. And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. And beholding the man which was healed standing with them, they could say nothing against it. Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. For the man was above forty years old, on whom this miracle of healing was shewed." Acts iv: 3, 5-8, 10, 14, 16, 22. This is a wonderful miracle; a man above forty years of age, who had never been able to stand upon his feet, instantly made whole, so that he entered into the temple, walking, and leaping, and praising God! "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men." Acts xiv: 8-11.

This incident, and the one recorded above, which took place under the labors of Peter, fulfilled the prediction of Isaiah, "Then shall the lame man leap as a hart, and the tongue of the dumb sing." Isaiah xxxv: 6. It is the man who has been lame who leaps, not the man who has always had sound limbs. "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And He said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." Luke x: 17, 18, 19. "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city." Acts viii: 6-8. "And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." Acts xix: 11, 12. These miracles

wrought under the labors of the seventy, Peter, Paul and Philip, require no comment, except this: they were wrought by God through men He could trust. It would be a sin for any man to take the glory to himself. God has given us no intimation that miracles shall cease. If they were important in establishing Christianity, why not in heathen lands now, and to convince infidels in Christian countries?

II. Gifts of Healings.

When Christ sent out the apostles He commanded them to "heal the sick;" when He sent out the seventy He commanded them also to "heal the sick." After Christ's resurrection He gave a final commission to His disciples to "teach all nations;" "teaching them to observe all things whatsoever I have commanded you." And as He commanded the disciples to heal the sick, so they must teach all nations to heal the sick. And this should continue until the end of the world, for Christ added, "Lo, I am with you alway, even unto the end of the world." This seems to be all-sufficient on this subject, especially as there is nothing in the Bible to modify the above.

We will introduce a few cases of healing.

"And believers were the more added to the Lord, multitudes both of men and women. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a mulitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." Acts v: 14-16.

This was great honor God bestowed upon Peter, but he never took the glory to himself. It is the Lord, "who forgiveth all thine iniquities, who healeth all thy diseases." Psalm ciii: 3.

We now introduce the general prescribed method to heal the sick.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James v: 14-15.

This is a very simple and practical method; and we are glad to be able to report that it has been revived in these days. Our faith is in the Lord who raises up the sick, and not in the oil.

III. Speak with Tongues.

"And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they

shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark xvi: 17-18.

The last part of this chapter, from the ninth verse to the end, is not found in the most ancient versions. It is thought that Mark never wrote these verses. All persons speak with new tongues when converted, like Isaiah after the "live coal" was laid upon his mouth; before this, he was a man of unclean lips. See Isaiah vi: 5-7. But if the passage in Mark means to speak in an unknown tongue, then it reads as though all believers receive it. But this is contrary to the teaching of Paul: "Have all the gifts of healings? Do all speak with tongues? Do all interpret?" I. Corinthians xii: 30. This question suggests the answer. They do not all speak with tongues. "The selfsame Spirit, dividing to every man severally as he will. And the eye cannot say unto the hand, I have no need of thee." I. Corinthians xii: 11,21. That is, the person who has the gift of tongues cannot say to the person who has the gift of prophecy, I have no need of thee. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God." Acts ii: 4-11.

This Pentecostal manifestation was a most wonderful miracle. They were all filled with the Holy Ghost, and spake with other tongues, so that persons from fourteen different countries heard as though every word were spoken in their own language. We have no record of this ever being repeated. Hence none can claim that they have the Pentecostal baptism of the Holy Spirit because they speak in an unknown tongue. There is a wide difference between speaking in tongues in which all who hear understand what is said, and in unknown tongues not understood. "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God." Acts x: 45-46.

This took place while Peter was preaching to Cornelius and friends. Please notice, they speak with tongues as they receive the gift of the Holy Ghost. "And when Paul had laid his hands

upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve." Acts xii: 6-7. These twelve disciples were at Ephesus. As the Holy Ghost came on them, they spake with tongues, and prophesied. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal." I. Corinthians xiii: 1. In this passage we are informed that the tongues of men and of angels would be as sounding brass, or a tinkling cymbal in the absence of love. "God is love; and he that dwelleth in love dwelleth in God, and God in him." I. John iv: 16.

God himself is far above any of his gifts. And while all may not have the gift of tongues all may have God, the Holy Spirit, for we read: "Ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts ii: 38-39.

We conclude that if God dwells in us and we love him supremely, and our neighbor as ourselves, we fulfill the law of God, even though we do not have the gift of tongues.

"He that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Wherefore let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. Wherefore tongues are for a sign, not to them that believe, but to them that believe not. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church. For God is not the author of confusion. Let your women keep silence in the

churches: for it is not permitted unto them to speak. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. Let all things be done decently and in order." I. Corinthians xiv: 2, 4-5, 11, 13-14, 16, 19, 22-25, 27-28, 33-34, 37, 40.

We call attention to the following statements in the above passages. I. No man understands him who speaks in an unknown tongue. Hence it cannot be the Pentecost baptism, for on that memorable day fourteen nationalities understood what was said as if spoken in their own languages. II. Greater is he that prophesieth than he that speaketh with tongues. Hence the prophetic gift is greater and more important than the gift of tongues; therefore when Paul said, "covet earnestly the best gifts," he did not ask them to covet the gift of tongues; then Pauls adds, "Yet shew I unto you a more excellent way." And the more excellent way is that of love which is above all gifts, which we will introduce later. III. Let him that speaketh in an unknown tongue pray that he may interpret. IV. It is unfruitful to pray in an unknown tongue. V. Paul said that he had rather speak five words with his understanding, that he might teach others also, than 10,000 words in an unknown tongue. VI. Tongues are for a sign to unbelievers, but not for believers. VII. If the whole church should speak with tongues, unbelievers would say they are mad. VIII. All may prophesy, and unbelievers would fall down and worship God. IX. Two or three at the most may speak in tongues, and that by course. Hence at no time should two speak with tongues at the same time. X. Let one interpret. XI. If there be no interpreter, let him keep silence in the church. This Scriptural restriction is ignored in some meetings where they claim to speak with tongues. XII. God is not the author of confusion. Not to conform to these rules produces confusion, and God is not the author. XIII. In this connection of speaking with tongues, Paul says, "Let your women keep silence in the churches." We have heard several women jabber at the same time in a meeting, and they claim to speak in tongues. This silencing women in the churches can only be applied to the confusion in speaking with tongues; for to this same church, in chapter xi, verse 5, Paul approvingly speaks of women praying and prophesying, and in other places he speaks of women helpers in the ministry. XIV. Any man who thinks himself to be spiritual is required to acknowledge these statements of Paul to be the commandments of the Lord. XV. Let all things be done decently and in order. Hence it is indecent and disorderly not to observe these rules.

"Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. And now abideth

faith, hope, love, these three; but the greatest of these is love." I. Corinthians xiii: 8-10, 13.

Please notice that love never fails, but prophecies fail, and tongues cease. When that which is perfect is come, then that which is in part shall be done away. God is perfect and God is love. "God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of his Spirit. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." I. John iv: 12-13, 16-17.

God dwelling in us is the highest possible state for man in this life: and this is known because he has given us of His Spirit. It is nowhere said that we know that we dwell in God and he in us, because we have the gift of tongues; we believe that the devil can conterfeit the jabbering we hear of tongues; and also we think that he can cause men to imitate every one of the nine gifts. We read, "And no marvel; for Satan himself is transformed into an angel of light." II. Corinthians xi: 14. Christ said, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matthew xxiv: 24. The devil and his votaries are very religious. We read, "Paul stood in the midst of Mars' hill and said, Ye men of Athens, I perceive that in all things ye are very religious." Acts xvii: 22. There is one evidence that we are Christians that neither the devil nor his devotees can imitate, that is, God who is love, taking possession and controling our entire being. This is spoken of in Ephesians, "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Ephesians iii: 19. This passeth the knowledge of devils and also of unconverted men, but Christians know the love of Christ because they possess Him. John makes it very emphatic; He says, "And hereby we do know that we know Him if we keep His commandments." I. John ii: 3. His commandments are to love God supremely, and our neighbor as ourselves.

IV. Gift to Interpret Tongues.

In the 12th and 14th chapters of I. Corinthians we are informed that there was such a gift; but we have no account of any person exercising such a gift. But we are told that persons who have the gift of tongues should pray that they interpret, and if there was none to interpret, the persons who have the gift of tongues should be silent in the church. The Pentecostal gift of tongues required no one to interpret what was said, for all understood in their own language.

V. Gift of Wisdom.

This is a very important gift when some perplexing question disturbs the peace and unity of the church. Some Jewish Christians claimed that the gentile converts could not be saved, except they were circumcised and kept the law of Moses. In the council held at Jerusalem, (Acts xv) the wisdom imparted to James enabled him to offer a proposition which settled this vexed question. No person should yield to a moral wrong for the sake of unity; but some persons are so fearful of compromising that instead of standing erect they lean backward and counteract God's plan.

VI. Gift of Knowledge.

The church is sometimes in a dilemma to know just what to do. Moses was uncertain what to do in certain occurrences, and he deferred action until God informed him. We have God's word, and we should consult that. Christ says, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." In this passage the human will is subordinated to abiding in Christ and his word abiding in us. A large portion of those persons who profess Christianity have but a very small portion of Christ's word abiding in them. We pray, "Thy will be done." Hence we need to know his will. In the details of life we often come to circumstances in which we need the special revelation of God; in such cases human opinion must be subordinated to the divine will; then we may think that we must decide in favor of that in which there is the greatest self denial. In this way we are liable to make a cross by doing that which is not God's will. Christ said, "Blessed are they that hear the word of God, and keep it."

VII. Gift of Faith.

Paul said, "Faith cometh by hearing, and hearing by the word of God." Faith in God is to believe what he says; a Christian faith is never based upon a humanly conceived idea. The basis of faith is God's revealed will. "Abraham believed God, and it was counted unto him for righteousness." Romans iii: 3.

We may pray to God for things of which He has not revealed His will; in such cases we have no ground for faith until we learn His will. Christ taught us to say when we pray, "Thy will be done," Matthew vi: 10, and Luke xi: 2. "And this is the confidence that we have in Him, that, if we ask anything according to His will He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of him." I. John v: 14-15.

We think that the gift of faith is in relation to those things in which God's will had not previously been revealed, such as the centu-

rion in behalf of his absent servant, and the case of the nobleman in behalf of his absent son; neither of these had seen the cure wrought, but they believed it was done because Jesus told them so. A parent prays for the conversion of a son, or for an absent friend. The Holy Spirit tells him that the person for whom he prayed will be converted. This is the gift of faith. The faith does not rest upon the prayer; but it does upon what the Holy Spirit revealed. Parents may pray for their sons and daughters, and think because they pray for them, that they will be converted. This lacks the divine assurance. Children may think that they will be converted because they have pious parents who pray for them; but this affords no assurance of their conversion. Nothing is a sure foundation of faith but that which comes from God either in His written word, or a special revelation to the person by the Holy Spirit, which is the gift of faith.

VIII. Gift of Prophecy.

The prophetic gift is two-fold. I. The prophet inspired by the Holy Spirit foretells events which none but God could know. Everything of this character which is recorded in the Bible took place literally, except those things which in their nature are in the future, such as the second coming of Christ, the resurrection of the dead, the judgment, the damnation of the wicked, the rewards of the righteous, the destruction of the earth by fire, and the new earth.

II. The prophet instructs the people in the principles of true righteousness. The prophet's vision of Joel, whose words were quoted by Peter on the day of Pentecost, informs us that the prophetic gift would be very prominent in the gospel age. Joel's prophecy as quoted by Peter reads, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy: and on my servants and on my handmaidens I will pour out in those days of my Spirit and they shall prophesy." We notice that in the prophetic gift there is no discrimination between men and women. Philip, the evangelist, had four daughters, virgins, which did prophesy. There were other women who had the prophetic gift. This is a special gift bestowed upon some by the Holy Spirit which gives them efficiency in the ministry. Paul says, "Follow after charity, and desire spirtual gifts, but rather that ye may prophesy. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbe-

lievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." I. Corinthians xiv: 1, 3-5, 23-25. Prophesying is the same as preaching, and Paul tells us, "It pleased God by the foolishness of preaching to save them that believe."

IX. Gift of Discerning of Spirits.

Evidently Peter had the gift of the discernment of spirit, as recorded in the following Scripture: "Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? And Ananias hearing these words fell down, and gave up the ghost: and the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband." Acts v:1-3, 5-10. We have known several persons who claimed to have the gift of discernment of spirit; their opinion was based upon their like or dislike of persons upon whom they judged. This is only a human conjecture. But we were well acquainted with Sister Fanny Whitney who had the gift of discernment of spirits. She was a meek, humble, holy woman, naturally retiring. She was not always sizing up religious character. But on particular occasions, when it was necessary to know a person with whom we were associated,—a person usually whom all other persons endorsed,—and blamed her for boldly declaring what was revealed to her, her statements were always later proved to be correct. These cases were in relation to persons with whom she previously had acquaintance. The statement, "Ye shall know them by their fruits," has reference to deciding the character of men by what they do; but the discernment of spirits is to have the character of men revealed when we do not know what they have done. These special gifts are bestowed only upon persons who are under the extraordinary baptism with the Holy Spirit. These gifts are distributed to different members of the church; "the Holy Spirit dividing to every man severally as He will." Each gift is bestowed

for a definite purpose, as we have seen in the sketches taken from the Scriptures. No one can supply the place of another; and no one can be self-exalted over another as though he had a superior gift. Self-exaltation is contrary to the spirit of these gifts. The formalist never receives any of these gifts. He may cry fanaticism, but this is a false charge when these gifts are employed as directed in the Scriptures. Persons may run into fanaticism of which the formalist is never guilty.

SECTION VI.

Fruit of the Spirit.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Galatians v: 22-23. Every Christian possesses every item of the fruit of the Spirit. No item can be absent in any Christian. It is the fruit which has nine distinct qualities. We will consider them in the order named.

I. Love. This is properly given the first place in the list of the fruit of the Spirit. It is emphasized above every other grace of the Spirit. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountians, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: and now abideth faith, hope, love, these three; but the greatest of these is love." I. Corinthians xiii: 1-8,13. Please notice that the highest attainment of eloquence of men, and of angels, in the absence of love would be as sounding brass, or a tinkling cymbal. The highest attainment of knowledge, and of faith, counts for nothing without love. The charity that gives all our goods to feed the poor would be of no profit without love. Other qualities may fail, but love never. It is not provoked; does not surmise evil; is kind; is not puffed up; it beareth all things; endureth all things; it is greater than faith and hope. Every justified soul possesses this love. Then there is love perfected. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world." I. John iv: 17. Please notice that perfect love makes us like Christ, "in this world," and it gives "boldness in the day of judgment." Jesus was asked, "Which is the first commandment? Jesus answered, the first of all the commandments is, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Again Jesus says, "Love your

enemies." Paul says, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." John says, "God is love," and Solomon says, "Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would be utterly contemned." "And now abideth faith, hope, love, these three; but the greatest of these is love." I. Corinthians xiii: 13.

II. Joy. This grace is never absent from the Christian. Paul says, "Sorrowful, yet always rejoicing." The condition of our fellows in sin, and the awful doom that awaits them is the cause of sorrow, but the wonderful grace through Jesus is the cause of continual joy. It is like two currents in the air; the lower current blowing north and the upper current blowing south. One current is from Jesus; this wafts us heavenward and we rejoice; the other is from the devil, and this carries men to the pit, and we are sad; but the joy overbalances the sorrow, so we obey the Scriptural command to "Rejoice in the Lord alway: and again I say Rejoice." Jesus said: "As the Father has loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John xv: 9-11. A long-faced, gloomy person is not a true representation of a Christian. Philip preaching Christ in Samaria produced great joy in that city. Jesus said, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets." Luke vi: 22-23. "The Jews raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy, and with the Holy Ghost." Acts xiii: 50-52.

III. Peace. We will let God speak on this important grace of the Spirit. He says, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: there is no peace, saith the Lord, unto the wicked." Isaiah xlviii: 18,22. To spend eternity without peace must be horrid. Again God says, "Happy is the man that findeth wisdom, and the man that getteth understanding: her ways are ways of pleasantness, and all her paths are peace." Proverbs iii: 13,17. "For he (Christ) is our peace, who hath made both one, and hath broken down the middle wall of partition between us: and came and preached peace to you which were afar off, and to them that were nigh." Ephesians ii: 14,17. "Wherefore be ye not unwise, but understanding what the will of the Lord is." Ephesians v: 17. "And the peace of God, which passeth all understanding, shall

keep your hearts and minds through Christ Jesus. Those things which ye have both learned, and received, and heard, and seen in me, (Paul) do: and the God of peace shall be with you." Philippians iv: 7, 9. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." I. Thessalonians v: 23-24. "Endeavouring to keep the unity of the Spirit in the bond of peace." Ephesians iv: 3. "And your feet shod with the preparation of the gospel of peace;" Ephesians vi: 15. that you may carry the gospel of peace to others. "Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ." Philippians i: 2. Jesus said, John xiv: 27, "Peace I (Jesus) leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." God will keep him in perfect peace whose mind is stayed on him because he trusteth in him." See Isaiah xxvi: 3. Psalm cxix:165. "Great peace have they which love God's law; and nothing shall offend them." "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Proverbs xvi: 7. "Follow peace with all men, and holiness, without which no man shall see the Lord." Hebrews xii: 14.

IV. Longsuffering. The following passages inform us that the Lord is longsuffering. "And the Lord passed by before him (Moses) and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." Exodus xxxiv: 6. "The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression." Numbers xiv: 18. "But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth." Psalm lxxxvi: 15. "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" Romans ii: 4. "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." I. Peter iii: 20. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you." II. Peter iii: 9, 15. There would be no hope of our salvation if the Lord had not been longsuffering. God is longsuffering towards the wicked, but this will not finally save them from destruction, as seen in the following passage: "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction." Romans ix: 22. As God is longsuffering, so we are required to

maintain the same grace. "But in all things approving ourselves, by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned." II. Corinthians vi: 4, 6. "I (Paul) therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love." Ephesians iv: 1-2. "Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness." Colossians i: 11. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering." Colossians iii: 12. "Howbeit for this cause I (Paul) obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting." I. Timothy i: 16. "But thou hast fully known my (Paul's) doctrine, manner of life, purpose, faith, longsuffering, charity, patience." II. Timothy iii: 10. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." II. Timothy iv: 2.

V. Gentleness. David said to God, "Thy gentleness hath made me great." Christ was a pattern of gentleness, which Paul referred to in the following passage as an example for the church at Corinth. "Now I, Paul, myself beseech you by the meekness and gentleness of Christ. I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh." II. Corinthians x: 1-2. In the following passage Paul refers to his gentleness: "But we were gentle among you, even as a nurse cherisheth her children." I. Thessalonians ii: 7. Paul wrote to Timothy, "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." II. Timothy ii: 24. This is a reproof to those who are not gentle. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men." Titus iii: 1-2. These are some of the things the minister is required to teach. Christian character is partially delineated in the following passages: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James iii: 17. "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward." I. Peter ii: 18. In this passage we are informed that servants must be peaceable and gentle, even when they have froward masters.

VI. Goodness. The Scriptures declare the goodness of God, as seen in the following passages: "And the Lord passed by before him (Moses) and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and

truth." Exodus xxxiv: 6. "For the word of the Lord is right; and all His works are done in truth. He loveth righteousness and judgment; the earth is full of the goodness of the Lord." Psalm xxxiii: 4-5. "Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple. Thou crownest the year with thy goodness; and thy paths drop fatness." Psalm lxv: 4,11. "Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually." Psalm lii: 1. Our goodness comes from God. "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." Psalm xxiii: 6. "For how great is his goodness, and how great is His beauty! Corn shall make the young men cheerful, and new wine the maids." Zechariah ix: 17. New wine will not intoxicate. We should praise the Lord for his goodness. "Oh that men would praise the Lord for His goodness," and for his wonderful works to the children of men! For He satisfieth the longing soul, and filleth the hungry soul with goodness." Psalm cvii: 8-9. The goodness of God leads men to repentance. "Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" Romans ii: 4. The disobedient will experience the severity of God. "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." Romans xi: 22. Christians should be full of goodness. "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another." Romans xv: 14. "For the fruit of the Spirit is in all goodness and righteousness and truth." Ephesians v: 9. "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power." II. Thessalonians i: 11.

VII. Faith. Faith is to believe that God will do what he has promised. We will let the sacred Scriptures explain this subject. "So faith cometh by hearing, and hearing by the word of God." Romans x: 17. "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Hebrews iv: 1-2. "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." Romans xiv: 23. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think

that he shall receive anything of the Lord." James i: 5-7. "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." James ii: 14-17. "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Romans i: 16-17. "That your faith should not stand in the wisdom of men, but in the power of God." I. Corinthians ii: 5. "For we walk by faith, not by sight." II. Corinthians v: 7. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" II. Corinthians xiii: 5. "Behold, His soul which is lifted up is not upright in him: but the just shall live by His faith." Habakkuk ii: 4. "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts xx: 21. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts xxvi: 18. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Acts v: 1-5. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Acts xv: 8-9. In the above we see that justification and purity are by faith. "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God

must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: Gideon, Barak, Samson, Jephthah; David also, Samuel, and the prophets: through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again." Hebrews xi: 1-9, 32-35. "The church chose Stephen, a man full of faith and of the Holy Ghost. And Stephen, full of faith and power, did great wonders and miracles among the people." Acts vi: 5, 8. "Barnabas was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." Acts xi: 24. Paul said, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." II. Timothy iv: 6-8. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Hebrews xi: 24-26. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not faith. But the Lord is faithful, who shall stablish you, and keep you from evil." II. Thessalonians iii: 1-3. We repeat, "Without faith it is impossible to please God."

VIII. Meekness. Christ was a pattern of meekness, which is clearly stated in the following passages: "Tell ye the daughter of Zion, Behold, thy King (Jesus) cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." Matthew xxi: 5. Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matthew xi: 28-30. "Now I, Paul, myself beseech you by the meekness and gentleness of Christ." II. Corinthians x: 1. Moses was very meek,

and he was honored by God above all other men, as seen in the following passage: "Now the man Moses was very meek, above all the men which were upon the face of the earth. (God said,) Hear now My words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?" Numbers xii: 3, 6-8. Special favors God bestows upon the meek. "The meek will He guide in judgment: and the meek will He teach His way." Psalm xxv: 9. "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Psalm xxxvii: 11. "God arose to judgment, to save all the meek of the earth." Psalm lxxvi: 9. "For the Lord taketh pleasure in His people; He will beautify the meek with salvation." Psalm cxlix: 4. "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." Isaiah xxix: 19. "The Spirit of the Lord God is upon me (Christ); because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified." Isaiah lxi: 1-3. "Blessed are the meek: for they shall inherit the earth." Matthew v: 5.

Directions given to the meek. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zephaniah ii: 3.

Directions for woman's attire. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." I. Peter iii: 3-4. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Galatians vi: 1. "With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace." Ephesians iv: 2-3. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering." Colossians iii: 12. "Wherefore lay apart all filthiness and superfluity of naughtiness, and

receive with meekness the engrafted word, which is able to save your souls." James i: 21. "Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom." James iii: 13. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." I. Peter iii: 15.

Directions to pastors. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." I. Timothy vi: 10-11. "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." II. Timothy ii: 24-26. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men." Titus iii: 1-2.

IX. Temperance or self-control. This is a very broad subject, for men are intemperate in many things. We will only introduce a few of the more common ways in which men lack self-control. "And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ." Acts xxiv: 24. "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I (Paul) therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." I. Corinthians ix: 25-27. "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." II. Peter i: 5-9. "For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate." Titus i: 7-8. "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience." Titus ii: 2. "Wine is a mocker, strong drink is rag-

ing: and whosoever is deceived thereby is not wise." Proverbs xx: 1. "He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich." Proverbs xxi: 17. "When thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat. Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Proverbs xxiii: 1-3, 20-21, 29-32. "And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard. And all the men of the city shall stone him with stones, that he die; so shalt thou put evil away from among you; and all Israel shall hear and fear." Deuteronomy xxi: 20-21. "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp and the viol, the tabret and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of His hands." Isaiah v: 11-12. "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness." Habakkuk ii: 15. This woe is applied to every person, and government and official who takes any part in perpetuating the making or selling of alcoholic beverages. We introduce one more crime which is often stimulated by drunkenness. "For the lips of a strange woman drop as a honeycomb, and her mouth is smoother than oil; but her end is bitter as wormwood, sharp as a twoedged sword. Her feet go down to death; her steps take hold on hell. Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them." Proverbs v: 3-6. "For a whore is a deep ditch; and a strange woman is a narrow pit. She also lieth in wait as for a prey, and increaseth the transgressors among men." Proverbs xxiii: 27-28. "To deliver thee from the strange woman, even from the stranger which flattereth with her words; which forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life." Proverbs ii: 16-19.

SECTION VII.

The Seven Churches of Asia.

Jesus gave these messages about sixty-three years after the baptism with the Holy Ghost on the day of Pentecost. There had been sad departures from the grace received on that memorable day in the most of those churches. Evidently the church at Ephesus was in a prosperous condition when Paul wrote his epistle to them. This was about thirty-two years before Jesus gave them the message recorded in Revelation ii: 1-7. Paul said to them the last time that he met with them: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Acts xx: 29. A wolf in sheep's clothing is very dangerous. Jesus commends the church in Ephesus for their patience, and that they could not bear them which are evil, and that they had labored and not fainted; but they had left their first love. Hence He says, "Thou art fallen." He informs them that, unless they repent and do the first work, He will remove their church. There is no standing still in Christian experience; to retain what we have obtained, we must progress. "The path of the just is as the shining light, that shineth more and more unto the perfect day." To retain our first love we must obtain perfect love. They did not do this; hence their candlestick, or church, has long since been removed, and the fate of the once magnificent city has followed the fate of the church. The site of Ephesus now contains a few miserable huts.

The church in Smyrna were worldly poor, but spiritually rich. They had their trials, some of them even to imprisonment. Jesus brought no charge against them. He informed them that the devil would cast some of them into prison, and they should have tribulation ten days. He encouraged them to be faithful unto death, and He would give them a crown of life. The church at Smyrna has never become extinct. The city now has a mixed population of about 80,000 Turks; 40,000 Greeks; 15,000 Jews; 10,000 Armenians; and 5,000 Franks. Other cities have been blotted out; but in Smyrna there was a righteous church which saved the city.

The church in Pergamos had not denied the faith; but they had among them some who held the doctrine of Balaam who taught Balac to have the idolatrous Moabites to form social relations with the Israelites which corrupted them. They also had them that held the doctrine of the Nicolaitanes which were corrupt in relation to the sexes, which Christ hated. This church tolerating these corruptions has long since been blotted out. And the city with all of its wealth and magnificence is only known by the splendid specimens of art found in its ruins, and a few inhabited huts.

The church in Thyatira, in the main, was commended. But they were charged of suffering a woman of corrupt character to teach and to seduce Christ's servants, to commit fornication, and to eat things sacrificed unto idols. . Christ declared that He would cast her, and them that commit adultery with her, into great tribulation, except they repent of their deeds. "But unto as many as have not this doctrine I will put upon you none other burden. But that which ye have, hold fast till I come." The place is now called Ak-Hissar. Its population is about 10,000 who live mostly in mud huts. It contains no ancient building. Two-thirds of the inhabitants are Turks, and the remainder mostly Greeks. There is one Greek church.

The church in Sardis had a name that they lived, but they were dead. Christ demanded that they should repent, also stating if they would not watch He would come on them as a thief, and they would not know what hour He would come . He also said, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white, for they are worthy." Those who were worthy passed away and there was only left a dead church which could neither perpetuate itself, nor save a city. The church long since passed away; and what was once a magnificent city and the capital of Lydia, is now a poor village, containing the ruins of its former greatness.

The church in Philadelphia is only commended. Christ said in his message to it, "Thou hast kept My word and hast not denied My name. Because thou hast kept the word of My patience, I will also keep thee from the hour of temptation which shall come upon all the world. Hold that fast which thou hast that no man take thy crown." The city is now called Alla-Shehr—City of God. The church never lost its saving influence; for the city retains much of its greatness, while other cities have dwindled and many have become extinct. It contains about 3,000 houses, a Greek bishop and five churches where worship is maintained.

The church of Laodicea was neither cold nor hot. It was in a nauseous condition; so Christ said, "I will spew thee out of My mouth." In a worldly sense they were rich, but in a spiritual sense they were wretched, and miserable, and poor, and blind, and naked. Laodicea was at one time one of the most populous, wealthy, and splendid cities of Asia Minor, and the capital of the province of Greater Phrygia. The church became extinct a long time ago; and the once splendid city is now a heap of uninteresting ruins. Christ has no use for a luke warm church. We notice that the cities where these churches were planted have declined in about the proportion of the faulty condition of the churches respectively. The cities of Smyrna and Philadelphia still retain much of their greatness, and the churches in these cites were blameless. Truly, the church is the salt of the earth.

We call attention to the contrast between the church in

Smyrna, and the church in Laodicea. The former was poor in a worldly sense, but they were spiritually rich. This church still remains and the city has a large population. But the Laodicean church was worldly rich, and spiritually poor. This church has long since become extinct, and but little remains of the city. Worldly wealth is not conducive to spirituality. More than this, it is a blight to divine grace when retained. The Bible gives no hope of heaven to a miser. Paul says, "For this ye know, that no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Ephesians v: 5. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" Colossians iii: 5 Covetousness is the sin of the age, in the church and out of it. We read, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James v: 1-3. The wise man says, "There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt." Ecclesiastes v: 13. Paul says, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." I. Timothy vi: 9-11. But rich men need not be drowned in destruction and perdition, if they will appropriate their wealth as directed in the Scriptures. Paul wrote to Timothy, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. O Timothy, keep that which is committed to thy trust." I. Timothy vi: 17-20. Many stop at the end of the 17th verse. God never bestowed riches upon any man to be selfishly enjoyed, but it should be distributed as He demands. Some say that they have nothing to give. The remedy is to give from what they have. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: as it is written, He hath dispersed abroad; He hath given to the poor: His righteousness remaineth for ever." II. Corinthians ix: 8-9. Job was a wealthy man, and he was very generous. He said, "I delivered the poor that cried, and the fatherless, and him that had none to help

him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy." Job xxix: 12-13. Giving to the poor is a righteous act, but it will not save us; Paul says, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." I. Corinthians xiii: 3. Christ was more honored by Mary, when she anointed His head and feet, than He would have been if the ointment had been sold and the price given to the poor. There is one thing which to the heart of Jesus is of more ardent desire than anything else; and that is the salvation of men for whom He sacrificed His life. To accomplish this He would have every man, woman and child who has received the benefit of that sacrifice to apply their time, talent and money, in rescuing the fallen race. The church which puts forth no effort to save sinners very soon becomes extinct. Should the missionary spirit depart from the entire church, very soon Christ would have no church on the earth. The members of the church who are doing nothing to save men are destructive to the church. Christ said to His disciples, "Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Matthew v: 13.

It may seem to be a sharp reproof to say that those members who have not a saving influence are good for nothing, but these are the words of Jesus. And it is evident that the dead church at Sardis, and the luke warm church at Laodicea, were of the good for nothing class; hence these churches have long since become extinct, and the cities where they were located have also passed away. There are many churches to-day which have no souls saved without having a revivalist come among them; and to take a young convert into a luke warm or dead church is like putting a new born babe to the breast of a dead mother. Many churches take in those persons who are still born; this only perpetuates a dead church, which is good for nothing. It takes quite a number of live members in a church to counteract the influence of those who are dead.

SECTION VIII.

The Sealed Book Opened.

"I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne. And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four living creatures full of eyes before and behind; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Revelation iv: 1-6.

Must be hereafter. Future history of the church.

John was familiar with the history of the church from the beginning and Christ said to him, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Hence in recording the future he started with the beginning of the church, which was the proper place to begin. This is a general custom. Twenty-four gold crowned elders, who had been redeemed by the blood of Jesus, now occupy responsible positions in heaven, as we shall see in the next chapter. The four living creatures ceaselessly crying, "Holy, holy, holy, Lord God Almighty," must have impressed John of the holiness of God. They evidently were at the head of different departments of God's government in heaven. Ezekiel refers to these in chapter x: 14: "I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor on earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And when he had taken the book,

the four living creatures and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by the blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Revelation v: 1-5, 8-10.

A book containing the history to be revealed. Sealed with seven seals which were seven epochs. No man could open the book neither look thereon.

No man can see the future. Jesus, the Root of David, opened the book, and the contents are recorded in the remaining portion of the Apocalypse. "I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four living creatures saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer." Revelation v: 1-2. The voice of thunder indicates a very great event. The greatest and most important event in the history of all ages is the sacrifice of Christ upon the cross for the redemption of our sinful race. "It was great to speak a world from naught. It was greater to redeem." When Jesus was crucified, "It was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst." Luke xxiii: 44-45. "Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly, this was the Son of God." Matthew xxvii: 50-54. Jesus said, "Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify Thy name. Then came there a voice from heaven saying, I have both glorified it, and will glorify it again. The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes." John xii: 27-30. In this statement from John we have the explanation of thunder, when the Lamb opened the first seal, and of the statements from Luke and Matthew, of three hours of darkness, the rending of the vail of the temple, and the resurrection of the saints, in connection with the sacrifice of Jesus. This is the proper introduction

to what was revealed to John in the then hereafter. All history, both civil and religious, bears a special relation to the atonement.

A white horse.

When a beast, horse or any other animal is used as a symbol in the Bible it always has reference to some empire, government or nation. In Daniel vii: 3-7, a lion symbolized Babylon; a bear, Medo Persia; a leopard, Greece under Alexander; a fourth beast, Rome. No person can understand the book of Revelation who does not know the meaning of the symbols. We have inserted at the end of this work a list of Biblical symbols. The white horse must symbolize the reigning power or government at that time which was pagan Rome. Through the entire book of Revelation the interest centers in the church. When other things are introduced, the important point is their attitude to the church. The horse being white, indicates that pagan Rome at that time was lenient to the church. The first four emperors of Rome, viz., Augustus, Tiberius, Caligula, and Claudius sit on this white horse; they did not molest Christians. These emperors reigned from B. C. 27 to A. D. 54. During that time, instigated by the Jews, Christ, Stephen, James and others were put to death. The leniency of the Roman empire made it a very opportune time to launch the Christian religion. And the church in her purity, under the baptism with the Holy Ghost, went forth making conquests. Three thousand were added unto them on the day of Pentecost. And the Lord added to them day by day those that were saved. Evidently the revelations in the twelfth chapter are contemporaneous with the opening the seals in the sixth chapter. We will follow the opening of each seal, with statements applied to the same epoch from the twelfth chapter. "There appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered." Revelation xii; 1-2.

In heaven. Christ's belong to heaven; Christ said of his disciples, "They are not of the world." A woman clothed with the sun,—the church clothed with light and heat from Christ, "the Sun of righteousness." The moon under her feet,—Old Testament ordinances under her feet, which receive their light from Christ, the same as the moon does from the sun. A crown of twelve stars, twelve apostles. Pained to be delivered,—to have an increase of converts to Christianity. "And when he had opened the second seal, I heard the second living creature say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Revelation vi; 3-4. Second seal,—second epoch after Pentecost. A horse that was red—pagan Rome, causing the

red blood of Christians to flow freely. Fifteen successive emperors of Rome, beginning with the cruel Nero, A. D. 54, put to death many thousands of Christians. The emperors of Rome during this period sat on the red horse. This continued until Septimius Severus in 193 took Christians under imperial protection. Nero burned Christians for sport. Many of the emperors during this period tortured Christians very severely, as well as put them to death in the most cruel manner. Truly the emperors who sat on the red horse wielded a great sword. "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Revelation xii: 3-4. A great red dragon. The dragon is a fabulous beast symbolizing the devil. (See chapter xx; 2.) Usually in human form. In this passage we think it stands for pagan Rome, the dragon being their ensign, as also was the eagle. Having seven crowned heads and ten horns. This is explained in chapter xvii: 9-12. The seven crowned heads were seven universal empires, namely, Egypt, Assyria, Babylon, Persia, Greece, Rome, and we think the Papacy, which claimed to be an empire above all others, was the seventh. We copy the following facts: Pope Innocent III., 1198-1216, exercised full power. He hurled his animosity with deadly effect against the authority of emperors and kings, with vigor, and wrested whole provinces from imperial domination. He claimed the right of deposing kings. Pope Boniface VIII. had two swords carried before him on Palm Sunday as a sign of his temporal supremacy as well as spiritual, and called out: "I am Pope and I am Emperor." The ten horns were ten kings. The dragon being red, indicates that he shed blood; and it is a fact that Roman emperors actuated by the devil put to death thousands of Christians, many of them as soon as they were born into the kingdom of Christ. "And when he had opened the third seal, I heard the third living creature say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four living creatures say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." Revelation vi: 5-6. A black horse, pagan Rome black with crime. Decius in 249 undertook to exterminate Christianity. Under Valerianus, A. D. 253, the tortures and martyrs of Christians were innumerable; and the reign of Diocletian, beginning A. D. 284, is called the "Era of Martyrs." A few of the preceding emperors had been lenient to Christians, and they had increased in numbers, and in luxury of living. This made the pagans determined to exterminate them. They commenced this bloody work on the twenty-third of Feb., 285; and the persecution and slaughter became general in all Roman

provinces, and lasted ten years. They employed racks, scourges, swords, daggers, crosses, poison, and famine. Many houses with the inmates were burned; many had their ears cut off, their noses slit, their right eyes put out, their limbs dislocated, and flesh seared in conspicuous places with hot irons. It is impossible to ascertain the number that were tortured and martyred. This evidently was the era of the black horse of pagan Rome, and Diocletian in the West and Maximinus in the East sat upon this black horse. In 286 a legion of soldiers consisting of 6,666 men was formed containing none but Christians. These men had been raised in Thebias. The emperor Maximinus ordered them to march to Gaul. After reaching Gaul the emperor commanded that they should take the oath of allegiance and swear to assist in the extirpation of Christianity in Gaul. Every individual of the legion absolutely refused to take the oath prescribed. This so enraged Maximinus that he ordered every tenth man in the legion to be put to death. This order was executed, and those who remained alive were still inflexible. A second tenth of those living were put to death. Those who were yet alive still maintained their principles, and drew up a remonstrance to the emperor. This so enraged him that he commanded that the whole legion should be put to death; this command was executed by the other troops. See Fox's Book of Martyrs, page 39. Hurt not the oil and the wine,—hurt not the work of the Spirit. That was in the heart of Christians, and could not be reached by the malignity of men. In death Christians "are more than conquerors through Him that loved us." A pair of balances,—the severe persecutions produced a dearth in God's word, the living bread, symbolized by wheat and barley. "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he perse-

cuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time, and times, and half a time, from the face of the serpent." Revelation xii: 5-14. She brought forth a man child. The church had an increase of members. The child was caught up unto God. The martyred Christians were caught up unto God. The woman fled into the wilderness. The church retired into seclusion, where the true principles of Christianity were maintained by the Waldenses. They claim that they have maintained Christian principles independently of the Roman church from an early date of Christianity. We have the same revelation in verse fourteen as follows: "And to the woman were given two wings, . . . that she might fly into the wilderness, where she is nourished for a time and times, and half a time." In the sixth verse it reads that they should feed her there a thousand two hundred and threescore days. The Greek word "hemera" which is rendered "days" in the above passage is rendered "years" in Luke i: 7-18; and the Hebrew word "yowm" is the word for both days and years. It is evident that it should be years in these passages. It is certain that the woman or church was in seclusion more than 1260 days. It is also certain that the time, times and half a time in the fourteenth verse is the same period and must be the same length of time as the 1260 years in the sixth verse. Two witnesses prophesy during this period, as declared in the following passage: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouths, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed." Revelation xi:3-5. Two witnesses shall prophesy 1260 years, not days, clothed in sackcloth, or mourning, on account of the condition of the church. Two olive trees, and the two candlesticks. This refers to Zechariah iv: 1-14, where the two olive trees supply the lamps of the candlestick with oil,—the candlestick symbolizing the church, and the oil the grace of the Spirit; and the two olive trees symbolized Joshua the high priest, representing the spiritual department, and Zerubbabel the govenor representing the civil department. Both of these departments are carried together and made prominent in the book of Revelation. Shall prophesy 1260 years. The period that the church is in the wilderness. Diocletian was emperor in the West and Maximinus in the East from 284 to 305. This was the age of martyrs. Both of these emperors were determined to exterminate Christianity. They put thousands to death. They spared none. We think that this is the time that the church fled into the wilderness. 1260 years from this date brings us to the Reformation, when the church came out of her seclusion to suffer the terrible persecutions of the papacy.

We think that verses 7-13 may be what literally took place. "And when he had opened the fourth seal, I heard the voice of the fourth living creature say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hades followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." Revelation vi: 7-8. A pale horse; and Death sat on him. This is the last horse in the series; and being pale, with Death seated on him, indicates the closing of the Roman empire. In 364 the Roman empire was divided, Valens reigned in the East, and Valentinian in the West. This division was the result of internal contentions which greatly weakened the empire; it was a pale horse, and continued to grow more weak by the invasion of barbarians; and finally Odoaces of Attila put himself at the head of armed barbarians in 476, and overthrew the last occupant of the throne of the Caesars. After a reign of seventeen years he was assassinated. And Hades followed with him. The empire was broken into provinces, and the devil was the general superintendent. In this condition power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts, or governments, of the earth. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Revelation vi: 9-11. The Roman empire had run its race, been judged and condemned, and overthrown. It had put to death many thousands of Christians. In opening the fifth seal our attention is called to the souls of them that were slain; but they were still alive, which overthrows the notion of the unconscious state of the dead; for they cried with a loud voice, saying, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? White robes were given to every one of them." We would like to have the soul sleepers tell us how they can put a white robe on a dead body which was rotten in the grave. These white robes were not kept in reserve for them, but they were given unto every one of them. White robes indicate their purity. It was said unto them: God did not address unconscious men. Evidently they understood what was said to them, namely, that they should rest yet for a little season, until their fellow servants also should be killed; and it is an historic fact that the putting of Christians to death continued. Boniface, archbishop of the German church, was an instrument under God in the conversion of thousands to Christianity. His last labors were in Friesland

where several thousands were converted and baptized. On June fifth, 755, the day appointed to confirm a great number, some pagans killed him and fifty-two of his companions. In Armorian in Upper Phrygia, in 845, fifty-two Christians were martyred by the Saracens—Mohammedans. These martyrdoms continued until the papacy took it up. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountians; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation vi: 12-17. It is claimed by some that this has or would take place literally. If it is figurative language, we suggest the following interpretation. A great earthquake might symbolize the changes in governments in different countries following the breaking up of the Roman empire. The sun became black; this might mean that in those dark ages God's gracious presence was obscured. In Psalm lxxxiv: 2, we read, "The Lord God is a Sun." And in Malachi iv: 11, we read, "Unto you that fear My name shall the Sun (Christ) of righteousness arise with healing in His wings." It is very evident from the history of the mediaeval age that the Sun of righteousness was very much obscured. And as the moon receives its light from the sun, so religious ordinances receive their light from Christ, the Sun of righteousness; but under papal authority ordinances were instituted which shed the blood of thousands. And the stars of heaven fell unto the earth. Brilliant Christians of the church were cut down as a fig tree casteth her untimely figs. The mountains, or governments, changed their boundaries and forms of government. Innocent III., 1198-2116, exercised full power. He hurled his animosity with deadly effect against the authority of emperors and kings with vigor, and wrested whole provinces from imperial domination. He claimed the right of deposing kings. The power claimed by the Roman pontiffs of desposing kings received the implicit sanction of a general council. The moral condition of the people had become so corrupt that there was a general feeling of the necessity of reform. Among other things, for a period of 32 years, 1378-1410, the church was scandalized by rival popes, Benedict XIII., at Geneva, and successively, by Clement VII., Boniface IX., Innocent VII., and Gregory XII., at Rome, each party hurling their anathemas, with the foulest accusations, at the other. A council was called at Pisa

to settle the disputes of the popes, and to establish principles of reform. The contesting popes were deposed, and Alexander V. was elected, who dismissed the council immediately on his election, without discussing questions of reform. The assembly was much disappointed, and great was their indignation. Another council convened at Constance, 1414-18, John XXIII., Gregory XII., and Benedict XIII., were deposed, and Martin V. was elected pope. Here again they were prevented from discussing the needed reforms. There assembled with the emperor Sigismond, 26 princes, 140 counts, more than 20 cardinals, 7 patriarchs, 20 archbishops, 91 bishops, 600 prelates and about 4,000 priests. These were the great men, the rich, and chief men of that time who were very anxious for reform. They believed that God was wroth with them on account of the abominations committed, and we think that they felt like hiding themselves in the dens and in the rocks of the mountains.

SECTION IX.

Emperors of Rome.

Augustus, B. C.	27	Elagabalus	217
Tiberius, A. D.	14	Alexander Severus	221
Caligula	37	Maximinus	235
Claudius I.	41	Gardiane	238
Nero	54	Maximus	238
Galba, 7 mo.	68	Babins	238
Otho, 3 mo.	68	Gardianus	238
Vitellus, 8 mo.	68	Philip	244
Vespasian	69	Decius	249
Titus	79	Gallienus	249
Domitian	81	Aconidaus	249
Nerva	96	Valerian	253
Trajan	98	Gallienus	266
Hadrian	117	Claudius II.	268
Antonius Pius	138	Aurelianus	270
Marcus Aurelius	161	Tacitus	275
Commodus	180	Probus	276
Pertinax	192	Carus	282
Didius Salvius Julianus	193	Carinus	283
Septimius Severus	193	Numeri	283
Caracalia	211		

The Empire Divided.

West		East	
Diocletian	284	Maximinus	284
Constantius	305	Galerius	305
Constantine	306	Licinius	313

The Roman Empire Re-united.

Constantine	323	Julian the Apostate	361
Constantius	337	Jovian	363

The Empire Divided.

West		East	
Valentinian I.	364	Valens	364
Gratianan VII.	375	Theodosius I.	379
Honorius	395	Arcadius	395
Valens	423	Theodosius II.	408
Valentinian III.	423	Macean	451
Maxinius	455	Leo I.	451
Avitus	455		
Majorian	457		
Severus	461		
Anthemius	467		
Obybruis	472		
Glycrius	473		
Julius Nephos	474	Leo II.	474
Romulus Augustulus	475		

Both divisions were much weakened by the invasion of barbarians, and finally Odoaces of Attila put himself at the head of armed barbarians; he overthrew the last occupant of the throne of the Caesars in 476, and held dominion 17 years. He fixed his residence at Ravenna. He was assassinated, Feb. 27, 493.

The Roman pontiff's securing the control of the secular government was gradually accomplished. Possession of wealth secured certain privileges in the government. By this means they first nominated functionaries and judges. They acquired a very large amount of land. The amount was greatly increased under Innocent I., 401-417; and they secured much larger possessions under Gregory I., 590-604. Government was so largely under the control of the wealthy that even the office of the emperor had been bought at a stipulated price. The popes claimed to be the defenders of the church and state. Five times Rome was sacked by the barbarians, and saved by the bishops. For many years the pontiffs held the dominion of the secular government in Rome; but finally lost the control, so that now the pope's secular authority is limited to the Vatican.

SECTION X.

Sealing 144,000, and a Multitude Before the Throne.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel." Revelation vii: 1-4. After these things. After Jesus had opened six seals, the seventh seal was opened later. Four angels holding the four winds of the earth—causing war and strife to cease until the angel from the east sealed in their foreheads 144,000 of the children of Israel. This sealing was done on the earth. Later we are introduced to these Israelites on the mount Sion, as follows: "And I looked, and, lo, a Lamb stood on the mount Sion, and with Him a hundred forty and four thousand, having His Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." Revelation xiv: 1-5. In this passage we are informed that the 144,000 Israelites are with the Lamb on mount Sion, having a joyous time, and heaven was vocal with music, as the voice of many waters, and as the voice of a great thunder, and the voice of harpers, harping with their harps. And these Israelites sang as it were a new song, which no other person could learn. These were the firstfruits unto God and unto the Lamb; and without guile or fault before the throne. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with

a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the living creatures, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." Revelation vii: 9-12. After this. After sealing the 144,000 Israelites, an innumerable company of all nationalities stood before the throne and before the Lamb, clothed with white robes, or purified, with palms (of victory) in their hands. We conclude that there will be much noise in heaven, for this great multitude which no man could number cried with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." And all the angels. How many? John said, "I heard the voice of many angels round about the throne, . . . the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing." "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying, with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and forever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation xiv: 6-12. Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The above passages represent an angel or messenger flying in the midst of heaven, i. e., he was making such a rapid flight he seemed to be in the mid air above the earth to preach the gospel to all people. This evidently is the last grand missionary effort to present the gospel to all mankind. The passage that we are considering indicates that the messenger will make a rapid flight, and it will soon be ended, and that it will just precede the hour of God's judgment, which is stated in the next verse. Babylon is *fallen. The* personification of evil which

is found in all nations, which is from the devil. If any man worship the beast—the pope. His image—papacy. His mark—loyalty to his behests. Verses 10 and 12 give the consequences of such worship. To worship any man is idolatry. All Christians keep the commandments of God, and worship Him only. "And one of the elders answered, saying unto me, who are these which are arrayed in white robes? and whence come they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Revelation vii: 13-17. Arrayed in white robes—purified through the blood of Jesus, and the baptism with the Holy Spirit; none others can stand before the throne. Came out of great tribulation—the persecutions to which our attention has been called. There will be service in heaven for blood washed saints. The declarations in verses sixteen and seventeen will be literally realized. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle." Revelation xiv: 13-17. Blessed are the dead. The word blessed is from the Greek word "makarios." It is never applied to a person who is unconscious. My Greek lexicon defines it, "supremely blessed." In the following passages it is rendered "happy." "I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews." Acts xxvi: 2. "Happy is he that condemneth not himself in that thing which he alloweth." Romans xiv: 22. "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you." I. Peter iv: 14. This passage confutes the theory of the unconscious state of the dead; for no person would say they are supremely blessed, if he believed they were unconscious. The time is come for thee to reap. This no doubt is applied to reaping the wicked.

SECTION XI.

Popedom.

It is the theory of the Roman church that the pope of Rome is the vicegerent of Christ, and the supreme ruler of the universal church; infallible in his decisions; and accountable to no man or body of men. They call all persons heretics who claim to be Christians, but do not admit the supreme authority of the pope. They have in a most cruel manner tortured and put to death many thousands of persons whom they called heretics. It took centuries, by successive steps, to reach the conclusion of the infallibility and supreme authority of the Roman pontiffs. We will introduce some of their methods.

There is no evidence that Peter was designed for pre-eminence among the apostles. It is not certain that he ever visited Rome. If he did, it was subsequently to that of his brother apostle, and his labors were altogether subordinate in importance. In the early years of the Christian dispensation each diocese had a bishop or pastor. This is evident from the messages of Christ to the churches, recorded in the second and third chapters of Revelation. There was no supreme pontiff over the churches at that time. In later years there was a rivalry among the churches for the supremacy. After indulging in sharp contentions, the bishops in the Western churches gave the precedence to the bishop of the church at Rome. But the bishops of the Eastern churches never acceded to this. Their theory has always been that the jurisdiction of each bishop was in his respective diocese; and no one over the universal church. The contention on this question continued between the Roman bishop and the bishops of the Eastern churches. With the division of the empire in the year 364 the question of the precedence between the bishop of Rome and the Eastern bishops was left in abeyance for a time.

Pope Innocent I., 401-417, seems to have been the first of the popes who ventured to repudiate those political conceptions which threatened to circumscribe the extending influence of his office. When the city of Rome was taken and sacked by Alaric, 410, it seemed to complete the effacement of the temporal power of Rome. This made the pope the most conspicuous and important authority.

Pope Leo I., the Great, 440-461, is regarded by some as the true founder of the mediaeval popedom. In the year 483 pope Felix III. ventured to cite Acacius, the patriarch of Constantinople, to Rome to answer certain allegations preferred against him by John, patriarch of Alexandria. Acacius refused to acknowledge the legality of the citation; for this he was excommunicated by Felix. In 510 it was declared that the pope of Rome was not amenable

to any earthly potentate or tribunal. This apparently established the infallibility of the popes.

The church of Rome accumulated large estates of land in different provinces. Under Gregory I., 590-604, this territorial wealth became largely augmented. Gibbon regarded pope Gregory II., 715-731, as the true founder of the papal monarchy. Leo IX., 1049-1055, formed the College of Cardinals. By this body the popes are elected.

The authority of the Roman pontiff was never acknowledged by the Eastern churches; yet pope Leo IX., in the year 1054, issued an edict excommunicating all of them.

Different orders of monasteries were instituted, all of them in subjection to the pope. Innocent III., 1198-1216, exercised full power. He hurled his animosity with deadly effect against the authority of emperors and kings, with vigor, and wrested whole provinces from imperial domination. He claimed the right of deposing kings. He repressed heresies, and defined transubstantiation.

The power claimed by the Roman pontiff of deposing kings received the implicit sanction of a general council. The empire, worsted in Italy, broke down in Germany. In 1268 Conradin, the grand son of Fredrick, was cruelly put to death by Charles of Anjou, and the long contest of the empire with the popedom came to an end. Pope Gregory X., 1272-1276, endeavored to compose the bitter jealousies and long continued strife of the Italian state by the establishment of a general protectorate under Charles of Anjou, king of Naples. He effected a temporary agreement with the Eastern church, and papacy was becoming more and more a political institution. Pope Boniface VIII., 1295-1303, enunciated in more uncompromising terms the theory of the papal supremacy. On November 18, 1302, he declared that "the church could have but one head; a two headed church would be a monstrosity." He affirmed that the temporal sword wielded by the monarch was borne only at the will and by the permission of the pontiff. In Philip, the Fair, he was matched with an antagonist as resolute and unscrupulous as himself, and one who better understood the tendencies of the age. In the struggle that ensued Philip had the whole French nation, including the episcopal orders, on his side in the struggle. Boniface VIII., 1295-1303, had two swords carried before him on Palm Sunday as a sign of his temporal supremacy as well as spiritual, and called out: "I am Pope and I am Emperor." With the death of Boniface fell the papacy of the Middle Ages. The manner in which the French monarch succeeded in repelling the papal pretensions eventually reduced the Roman see to an instrument of his will and a submissive agent in the furtherance of his policy.

The Jesuit influence was applied, and also the terrorism of the Inquisition was brought to bear upon the situation in behalf of the papacy; to this was added the sale of indulgences, the annates, and

Peter's pence, which were exacted with an insatiable rapacity. The wealth thus acquired was partly devoted towards extending the territorial possessions of the see. This increase in wealth and territory was concomitant with sinking the moral influence of the papacy to its lowest ebb. In England the civil powers endeavored to check this system of extortion. In Germany the deep discontent to which it gave rise formed an important element which brought about the Reformation.

For a period of thirty-two years, 1378-1410, Europe was scandalized by rival popes: Benedict XIII. holding his court at Geneva, and later at Avignon; and four successive popes, namely Clement VII., Boniface IX., Innocent VII., and Gregory XII. These popes successively held their court at Rome. Each party hurled their anathemas, excommunications, and the foulest accusations at the other, in bitterness during thirty-two years. An attempt was made to prevail on both the reigning popes to resign; but both popes persisted in evasion. France, indignant at the subterfuge of Benedict, withdrew her support; this caused him to change his residence, but he still claimed that he was the pope. A general council was called at Pisa in 1410. This council declared its supremacy, and deposed the rival popes. It also united the two bodies of cardinals, and elected Alexander V., 1410-1417, to the papacy. With the tacit surrender of the theory of the supremacy of the general council, the Holy Roman Empire itself came virtually to an end. Germany broke up into a number of independent principalities; and in no country were the papal exactions more shameless and extortionate. This paved the way for the Reformation. Seventy shameful crimes were proved against the Pope John XXIII., 1410-1417, and he was deposed. Sextus IV., 1471-1485, obtained the papacy by bribes. Having secured it, he used his power only to gratify his appetites and to exalt his family. He made his nephews cardinals, enriched them with money extorted from the people, and plunged Italy into wars in order to obtain for them principalities. Innocent VIII., 1485-1492, had sixteen sons and daughters. He had also a secret alliance with the Turkish Sultan while he sold indulgences under the pretence of a campaign against him. Julius II., 1503-1513, was a man of war and swore at God for giving the victory to the French troops. During his pontificate the Carmelities said, "All things at Rome were venal; the priests, sacrifices and prayers were all bought and sold." In the time of Julius II., 1503-1513, Louis XII., King of France, stamped on his coins a threat to overthrow the power of Rome, which he called Babylon.

Paul III., 1534-1550, in trimming his sails between the contending influences, more than once took sides with the powers which were fighting the battles of Protestantism.

The following is an extract of the creed of Pius V., 1566-1572: "I believe in one holy Catholic and apostolic church. I confess

one baptism for the remission of sins. I admit the holy Scriptures according to the sense the church doth hold; to whom it belongeth to judge of the true sense and interpretation; neither will I ever interpret them otherwise than according to the unanimous consent of the Fathers. I also profess that there are seven sacraments instituted by Jesus Christ, and necessary for the salvation of mankind, to wit, baptism, confirmation, the eucharist, penance, extreme unction, holy orders, and matrimony.

"I profess in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is truly, really, and substantially the body and the blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body and the whole substance of the wine into the blood; which conversion the Catholic church calleth transubstantiation. I also confess that under either kind alone Christ is received whole and entire.

"I constantly hold that there is a purgatory, and that the souls there detained are helped by the suffrages of the faithful.

"Likewise, that the saints reigning together with Christ are to be honored and invocated, and that they offer prayers to God for us, and that their relics are to be had in veneration.

"I affirm that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people.

"I acknowledge the holy Catholic, apostolic, Roman church as the mother and mistress of all churches; and I promise true obedience to the bishop of Rome, successor of St. Peter, prince of the apostles, and vicar of Jesus Christ.

"I do freely profess and sincerely hold this true Catholic faith, outside of which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate by God's assistance, to the end of my life."

Pope Sextus V., 1585-1590, was really the last of the great pontiffs. The papal authority had so declined that it was scarcely recognized anywhere save in Spain and Italy, and a few islands of the Mediterranean. He by his judicious ability, and the activity of the Jesuits, and aided by the dissensions that prevailed among the Protestant sects, brought about a re-action in favor of papacy. The conviction obtained in the chief cities of the Continent, wherever Jesuitism obtained a footing, that the public order, and domestic peace was in jeopardy. In some places the Jesuits were suppressed. That this was attended with no little danger to the interest of Rome was clearly seen, and they sought counteraction.

Pius VII., 1800-1823, was elected pope at a time when papacy seemed almost hopeless. But the skill with which those who guided its policy, and converted the very theories and events of the Reformation to its advantage, was very successfully applied. He

suppressed the circulation of the Scriptures in the vernacular, and he recalled the Jesuits.

The Catholic Emancipation act in England, 1829, conceived in the spirit of conciliation, proved in the embittered relations then existing in Ireland of but little avail.

Pope Pius IX., 1846-1878, entered upon a course of reforms by which he hoped to place the papal government on a popular, firm basis. He fell short of the expectations which he had created; that, and the outbreak of the French Revolution of February 1848, produced popular discontent. A republic was proclaimed in Rome. But in a short time the pope's government was restored to him. In 1854 he issued a decree propounding as a doctrine of the church the faith of the Immaculate Conception of the blessed virgin Mary. In 1870 he convened at the Vatican a council from all parts of the Catholic world. This council proclaimed the infallibility of the pope on the subjects of faith and morals. To this effect the pope issued a decree to the universal church.

Leo XIII., 1878-1893, in his first encyclical letter, set forth a long catalogue of evils afflicting human society—crimes, errors, and misdemeanors; attributing all of them to the departure from the Roman Catholic church. He attributed to the papal authority all that ever has been good. He claimed that it was the glory of the popes that they ever stood as a wall and a bulwark to prevent human society from sinking back into barbarism and superstition. He claimed temporal authority as the prerogative of the papacy, and urged the faithful to persist in asserting the claim. He opposed the authority of king Herbert of Italy. He demanded that education should be made conformable to the science and discipline of the Catholic faith. He called for a united condition of the church against its enemies.

The Roman Catholics give us a list of 262 popes. We have only given a very brief sketch of a very few of them.

SECTION XII.

Popes of Rome.

The following list is as given by modern Roman Catholic authority.

First Century. A. D.	
St. Peter	41-67
Linus	68
Celtus, or Anacletus	uncertain date.
Clement I.	uncertain date.

Second Century.	
Evaristus about	100
Alexander I., about.	109
Sextus I. *	119
Telesphorus †	127
Hyginus	138
Pius I.	142
Anicetus	151
Soter †	161
Eleutherus †	170
Victor I.	185
Zephyrinus	197

Third Century.	
Callixtus I. *	217
Urban I. *	222
Pontianus *	230
Atherus †	235
Fabianus *	236
Cornelius *	252
(Novatianus, antipope)	
Lucius I. *	255
Stephen I. *	233
Sextus II. *	257
Dyonysius †	259
Felix I. *	170
Entychianus	275
Caius *	283
Marcellinus *	296

Fourth Century.	
Marcellinus died	305
Marcellus I. *	308
Eusebius †	310
Melchiades	310
Sylvester I. *	314
Marcus *	336
Julius I. *	337
Liberius *.	352
(Felix II., antipope.)	
Damascus I.	366
(Ursicinus, antipope.)	
Siricius *	384
Anastasius I. *	398

Fifth Century.	
Innocent I.	401
Zasimus †	417
Boniface I. *	418
Celestinus I. *	422
Sextus III. *	432
Leo I. *	440
Hilarius	461
Simplicius	467
Felix III. *	483
Gelasius *	492
Anastasius *	496
Symmachus	498

Sixth Century.	
Hormisdas	514
John I.	523
Felix IV.	526
Boniface II. *	530
John II. *	532
Agapetus I. *	535

* Roman; † Greek; all others from different countries.

Sylverius . . . 536
Vigilius * . . . 540
Pelagius I. * . . . 555
John III. * . . . 560
Benedict I. * . . 570
Pelagius II. * . . 578
Gregory I. * . . 590

Seventh Century.

Sabinianus . . . 604
Boniface III. * . . 607
Boniface IV. . . . 608
Deusdedit I. * . . 615
Bonifece V. . . . 619
Honorius I. . . . 625
Severinus * . . . 638
John IV. . . . 640
Thedorus † . . . 641
Martin I. . . . 649
Eugenius I. * . . 654
Vitalianus . . . 657
Deusdedit II. * . . 672
Domnus * . . . 676
Agathon . . . 678
Leo II. . . . 682
Benedict II. * . . 684
John V. . . . 685
Conon 686
Sergius 687

Eighth Century.

John VI. † . . . 701
John VII. † . . . 705
Sisinius 708
Constantine . . 708
Gregory II. * . . 715
Gregory III. . . 731
Zacharias . . . 741
Stephen II. . . . 753
Stephen III. * . . . 753
Paul I. * 757
Stephen IV. . . . 763
Adrian I. * . . . 772
Leo III. * 795

Ninth Century.

Stephen V. * . . . 816
Paschal I. * . . . 817
Eugenius II. * . . 824
Valentinus * . . . 827
Gregory IV. * . . 827
Sergius * 843
Leo IV. * 847
(Fabulous, pope Joan)
Benedict III. * . . 855
Nicholas I. * . . . 858
Adrian II. * . . . 867
John VIII. * . . . 872
Martin II. 882
Adrian III. * . . . 884
Stephen VI. * . . 885
Formosus 891
(Sergius and Boniface VI., antipopes.)
Stephen VII. * . . 896
Romanus . . . 897
Therodorus II. * . . 897
John IX. . . . 897

Tenth Century.

Benedict IV. * . . 900
Leo V. 903
(Cristopher, antipope.)
Sergius III. . . . 904
Anastasius III. * . . 911
Lando 913
John X. * . . . 914
Leo VI. * . . . 928
Stephen VIII. * . . 929
John XI. . . . 931
Leo VII. * . . . 936
Stephen IX. *. . . 939
Martin III. . . . 943
Agapetus II. . . . 946
John XII. (The first who changed his name on his elevation.) . . . 956
Leo VIII., antipope, . 963
Benedict V. * . . 964

* Roman † Greek; all others from different countries.

John XIII. * . . 965
Benedict VI. . . 972
Domnus II. * . . 973
Benedict VII. * . . 974
John XIV. . . . 983
(Boniface VII., antipope.)
John XV. * . . . 985
John XVI. * . . 986
Gregory V. . . . 996
Sylvester II. . . 999

Eleventh Century.

John XVII. . . . 1003
John XVIII. * . . 1003
Sergius IV. * . . 1009
Benedict VIII. . . 1019
John XIX. * . . 1024
Benedict IX. . . 1033
(Sylvester, antipope.)
Gregory VI. * . . 1044
Clement II. . . . 1047
Damasus II. . . . 1048
Leo IX. . . . 1049
Victor II. . . . 1055
Stephen X. . . . 1057
Benedict X. (antipope) . 1058
Nicholas II. . . 1059
Alexander II. . . 1061
Gregory VII. . . 1073
Gilbert, antipope, assumed the name of Clement III.
Victor III. . . 1086
Urban II. . . . 1088
Pascal . . . 1099
(Albert and Theodoric, antipopes.)

Twelfth Century.

Gelasius II. . . . 1118
Callixtus II. . . . 1119
Honorius II. . . 1124
Innocent II. * . . 1130
(Anacletus, antipope.)
Celestinus II. . . 1143
Lucius II. . . . 1144
Eugenius III. . . 1145
Anastasius * . . 1153
Adrian IV. . . . 1154
Alexander III. . . 1159
(Victor, antipope.)
Lucius III. . . 1181
Urban III. . . 1185
Gregory VIII. . . 1187
Clement III. . . 1188
Celestinus * . . 1191
Innocent III. . . 1198

Thirteenth Century.

Honorisus III. * . . 1216
Gregory IX. . . 1227
Celestinus . . . 1241
Innocent IV. . . 1242
Alexander IV. . . 1254
Urban IV. . . . 1261
Clement IV. . . 1265
Gregory X. . . . 1272
Innocent V. . . 1276
Adrian V. . . . 1276
John XXI. . . . 1276
Nicholas III. † . . 1277
Martin IV. . . . 1281
Honorius IV. † . . 1285
Nicholas IV. . . 1288
Celestinus V. . . 1294
Boniface VIII. . . 1295

Fourteenth Century.

Benedict XI. . . 1303
Clement V. . . 1305
John XXII. . . 1316
(Nicholas, antipope.)
Benedict XII. . . 1334
Clement VI. . . 1342
Innocent VI. . . 1352
Urban V. . . . 1362
Gregory XI. . . 1370
Urban VI. . . 1378

* Roman; † Greek; all others from different countries.

From 1378 to 1410 there were rival popes: Benedict XIII., in Geneva, and later in Avignon, 1392-1410. In Rome four Popes:

Clement VII.	1378
Benedict IX.	1394
Innocent VII.	1404
Gregory XII.	1406

Unsuccessful efforts were made to induce both parties to resign. The council of Pisa, 1410, deposed the rival popes.

Alexander V.	1410
John XXIII.	1410
Deposed for 70 crimes.	
Martin V. *	1417
Eugenius IV.	1431
(Felix, antipope.)	
Nicholas V.	1447
Callixtus III.	1455
Pius II.	1458
Paul II.	1464
Sextus IV.	1471
Innocent VIII.	1485
Alexander VI.	1492

* Roman; all others from different countries.

SECTION XIII.

The Roman Catholic Church.

The laity were taught that their salvation depended upon their obedience to the pope, bishops, priests, and all other persons appointed by the pope. The laity were not allowed to read the sacred Scriptures which Christ required His disciples to search. It is the only infallible rule of faith and conduct. The popes were declared to be infallible. Salvation was taken out of the hands of God and put into the hands of the pope and the priests. Persons convicted of sin, and thirsting for pardon, were no longer taught to look to Christ as the divinely appointed means of salvation; but to look to him who was the pretended head of the church—the pope claiming to be the vice-gerent of Christ, and the priest having plenary power to pronounce absolution. We believe that many persons burdened with sin have been to the confessional and, the priest pronouncing them absolved from sin, went away with a light heart, thinking that they were pardoned when in fact there was no forgiveness on the part of Christ, and no regeneration of the heart to keep them from sinning. Salvation with the clergy was made a matter of merchandise, the greater amount of sinning brought the greater amount of money into their coffers.

Works of penance were instituted for the salvation of God. These were of various forms of self-mortifications, expensive pilgrimages, and voluntary flagellations. They became unbearable. At this juncture the priest said to them, "O penitents, you are not able to perform the penance we have imposed upon you. Well then, we, the priests of God, and your pastors, will take upon ouselves this heavy burden. Who can better fast than we? Who better kneel and recite psalms than ourselves? But the laborer is worthy of his hire. For a seven weeks fast such as are rich shall pay twenty pence, those who are less wealthy ten pence, and the poor three pence." The pope soon discovered the revenue he might derive from these indulgences; and his want of money continued to increase. The system of indulgences was in a short time reduced to a system. A bull of Clement VII., 1523-1534, declared the new doctrine an article of faith. The merits of Christ apply to every sin commited after baptism, and their guardianship and distribution are confided to the Vicar of Christ upon the earth. Who would dare to attack a custom of so high and holy an origin? Papacy interposes between God and man. But the Reformation has thrown down this wall, and restored Christ to man, and made plain the way of access to the Creator.

The papacy was not the church of Christ; it was the oppressor and the Catholic church was the oppressed. And from the

apostles to the Reformation Christ had a church, although enslaved. She was at all times the most powerful friend of man. Many eminent servants of Christ diffused, during the Dark Ages, beneficent light. There were found poor monks and poor priests to alleviate bitter sufferings.

But the annals of the mediaeval age swarm with scandals. In many places the people were well pleased that the priest should have a woman in keeping, that their wives and daughters might be safe from his seductions. The families of the priests were treated on all sides with contempt.

Rodrigo Borgia, after living in illicit intercourse with a Roman lady, had continued a similar connection with one of her daughters, by name Rosa Vanozza, by whom he had five children. He lived at Rome, with Vanozza and with other abandoned women, as cardinal and archbishop.

The death of Innocent VIII. created a vacancy in the Pontifical chair; and he succeeded in obtaining it by bribing each of the cardinals at a stipulated price. Borgia became pope under the name of Alexander VI.. 1492-1503. On the day of his coronation he created his son Caesar, a ferocious and dissolute youth, archbishop of Valencia. And the festivities of the nuptials of his daughter Lerezia were celebrated in the Vatican, enlivened by indecent songs.

Under the system of indulgences, in several places the priest paid to the bishop a regular tax for the woman with whom he lived, and for every child he had by her. A German bishop, who was present at a grand entertainment, publicly declared that in one year eleven thousand priests had presented themselves to him for that purpose.

The system of indulgences was introduced to replenish the coffers of the papacy. For every sin there was a stipulated price. At first it was applied to the living. In the 13th century it was declared that the living might, by making certain sacrifices, shorten or even terminate the torments their friends were enduring in purgatory. Instantly the compassionate hearts of the faithful offered new treasures for the services of the priests. The scale of the tax was in proportion to the wealth of the person, and according to the demerit of the crimes committed. There was no crime for which the offender could not recieve forgiveness by paying the stipulated price. They fixed a price for incest, murder, infanticide, adultery, perjury, burglary, etc. This system saved the expense of courts, and punishment of criminals; and it gave license to commit crimes and enrich the papacy with money fraudulently secured.

Papacy was interposed between God and man; but Christianity brings God and man face to face.

The principle of indulgences was virtually to purchase salvation and to secure an abode in heaven by money. Simon the sorcerer evidently thought that he could make the importation of the

Holy Ghost a money making business. Any person, Roman Catholic or Protestant, who enters the ministry for mercenary considerations is like Simon—" In the gall of bitterness, and in the bond of iniquity."

The proclamation and sale of indulgences powerfully stimulated an ignorant people to immorality. All that the multitude saw in them was a permission to sin; and the sellers were not in haste to remove an impression so favorable to the sale. Hence there were many disorders and crimes in those ages of darkness. The annals of that age swarm with scandals. The most impure groves of the ancient worshippers saw not the like. A large number in the church were much impressed of the necessity of reformation. A call was made and the Council of Constance assembled. An immense number of cardinals, archbishops, bishops, eighteen hundred doctors of divinity and priests, the emperor himself with a retinue of a thousand persons, the Elector of Saxony, the Elector of Palatine, the Duke of Bavaria and Austria, and ambassadors from all nations, gave to this assembly an air of authority unprecedented in the history of Christianity. Everything bowed before this assembly. With one hand it deposed three popes at once, while with the other it delivered John Huss to the flames. A commission was named, composed of deputies from different nations. The council was unanimous. The cardinals all took an oath that whoever among them should be elected pope would not dissolve the assembly, nor leave Constance before the desired reformation should be accomplished. Colonna was chosen pope under the name of Martin V., 1417-1431. The moment had come which was to decide the reform of the church. The representatives of different nations awaited the results with intense desire. " The Council is at an end," exclaimed Martin V., as soon as he had placed the diadem on his head. Some uttered a cry of surprise, indignation and grief; but that cry was lost upon the winds. The reign of the pope was opposed to reform. The reformation could not proceed from the thing to be reformed. How could a wound find in itself the elements of its cure? Nevertheless the means employed to reform the church contributed to weaken the obstacles and prepare the ground for the Reformation.

No man by his own effort can become a Christian. Salvation is a gracious act through Christ. Neither can a body of men by any human resolutions become Christians. A gracious act from Christ upon individuals is not accomplished by councils. The church was a dilapidated building, but in digging there was some of the living rock on which it had been first built. John Huss was a Christian, but the council killed him. No man or body of men can save themselves by works of righteousness. The church had fallen because the great doctrine of justification through faith in Christ had been lost. It was necessary that this doctrine should be restored to her before she could arise. Sanctification is also received

by faith. The conviction of the necessity of reformation caused many to study ancient literature. This produced different results. Some said that Greek and Hebrew were the cause of heresy. The restorers of letters in Italy and France were remarkable for their levity, and often for their immorality. But in Germany they applied themselves to learning with a grave spirit, and sought zealously for the truth.

A false civilization is, of all conditions of all nations, that which is most repugnant to the Gospel. Those countries which had in the past a form of civilization, could not start and maintain the Reformation. The Reformation in Germany was opposed by the Romans and the French, the same as Christ was ignored because he came from Nazareth.

Hutten said," There are three things in which Rome does not believe: the immortality of the soul, the resurrection of the dead, and hell. There are three things which Rome trades in: the grace of Christ, the dignities of the church, and women." The sale of indulgences was so remunerative that men were appointed to devote their time to explain their merits, and sell them to all who would buy them. John Tetzel was appointed to this work in Germany. He had taken his bachelor's degree in 1487, and later entered the order of the Dominicans. Since 1502 he filled the office of an agent for the sale of indulgences. He passed through the country in a gay carriage escorted by three horsemen in great state, and spent freely. When the procession approached a town, a messenger waited on the magitsrate, saying, " The Grace of God, and of the Holy Father, is at your gate." Instantly everything was in motion in the place. The clergy, the priests, the nuns, the council, the schoolmasters, the tradesmen—men and women, young and old went forth to meet the merchants, with lighted tapers in their hands, advancing to the sound of music and of all the bells in the place. An historian says; " They could not have given a grander welcome to God himself. Salutations being exchanged, the whole procession moved towards the church. The pontiff's bull of grace was borne in front, on cloth of gold. The chief vender of indulgences followed, supporting a large red wooden cross; the procession moved amidst singing, prayers, and the smoke of incense. The sound of organs, and concert of instruments, received the dealer and his attendants into the church. The cross he bore was erected in front of the altar; on it were hung the pope's arms. The people came every day after vespers to do homage to it. This great bustle excited a lively sensation in the quiet towns of Germany. Tetzel was clothed in the habit of the Dominicans; he had a sonorous voice, and his appearance and manner were very impressive. He had an allowance of 80 florins per month, and all his expenses paid, and was allowed a carriage and three horses. In 1507 he gained in two days at Freyberg 2,000 florins. The people were made to believe that, as soon as they gave their money, they

were certain of salvation, and of the deliverance of souls from purgatory."

"Indulgences (said he) are the most precious and sublime of God's gifts. This cross (pointing to the red cross) has as much efficacy as the cross of Jesus Christ."

"Draw near, and I will give you letters, duly sealed, by which even the sins you shall hereafter desire to commit shall be all forgiven you."

He said, "I would not exchange my privileges for those of Saint Peter in heaven, for I have saved more souls with my indulgences than he with his sermons."

"There is no sin so great that the indulgences cannot remit, and even if any one should (which is doubtless impossible) ravish the Holy Virgin Mother of God, let him pay—let him only pay largely, and it shall be forgiven him. Even repentance is not indispensable."

"But more than all this: indulgences save not the living alone; they also save the dead."

"Ye priests, ye nobles, ye tradesmen, ye wives, ye maidens, and ye young men, hearken to your departed parents and friends who cry to you from the bottomless abyss: 'We are enduring horrible torments! Small alms would deliver us:—you can give them, but you will not!'"

"The very moment (continued Tetzel) that the money clinks against the bottom of the chest, the soul escapes from purgatory, and flies free to heaven."

For particular sins Tetzel had a private scale. Polygamy cost six ducats; sacrilege and perjury, nine ducats; murder, eight; witchcraft, two.

Samson carried on the sale of indulgences in Switzerland the same as Tetzel did in Germany.

The wife of a shoemaker at Hagenau in 1517 purchased an indulgence for which she paid a gold florin. After her death the widower omitted to have mass said for the repose of her soul. The curate charged him with contempt of religion, and the judge of Hagenau summoned him to appear before him. The shoemaker put in his pocket his wife's indulgence, and repaired to the judge, who asked him, "Is your wife dead?" "Yes" answered the shoemaker. "What have you done with her?" "I buried her and commended her soul to God." "But have you had a mass said for the salvation of her soul?" "I have not—it was not necessary—she went to heaven in the moment of her death." "How do you know that?" "Here is the evidence of it," handing the indulgence to the judge, who read from it, "That in the moment of death, the woman who had received it would go, not into purgatory but straight into heaven." The shoemaker replied, "If the curate pretends that a mass is necessary after that, then my wife has been cheated by our Holy Father, the pope; but if she has not

been cheated, then the curate is deceiving me." The case was dismissed.

At Annaberg the people flocked in crowds to hear Tetzel preach. Among other things he said, "There is no other means of obtaining eternal life save by the satisfaction of good works. But this satisfaction is out of man's power. His only resource is to purchase it from the Roman pontiff."

A Saxon gentleman had heard Tetzel at Leipsic. He asked the monk if he was authorized to pardon sins in intention, such as the applicant intended to commit. "Assuredly," answered Tetzel; "I have full power from the pope to do so." "Well," returned the gentleman, "I want to take some slight revenge on one of my enemies, without attempting his life." The bargain was consummated, and thirty crowns was paid for the indulgence. Shortly after Tetzel left Leipsic. The gentleman with his servants laid wait for him in a wood, gave him a beating, and carried off the rich chest of indulgence money that the inquisitor had with him. Tetzel brought action before the judges. Duke George was at first irritated at this action. But, on seeing the writing signed by Tetzel, ordered that the accused should be acquitted.

SECTION XIV.

Papal Persecutions.

About the year A. D. 1000 Peter Bruis, in a book published under the title of "Anti-Christ," gave the tenets of the reformers, and also the reasons for their separation from the church of Rome. By the year A. D. 1140, the number of the reformers was very great; this alarmed the pope, who wrote to several princes to banish them from their dominions. As the reformers would not admit of any proofs, relative to religion, that could not be deduced from the sacred Scriptures, the papists gave them the name of apostolics. At length Peter Waldo, a native of Lyons, eminent for his piety and learning, became a strenuous opposer of popery; and from him the reformers received the name Waldenses. Pope Alexander III., about A. D. 1160, excommunicated Peter Waldo and his adherents, and commanded the bishop of Lyons to exterminate them, if possible, from the face of the earth.

Pope Innocent III., about A. D. 1200, authorized certain monks as inquisitors to deliver over the reformers to the secular power. An accusation was deemed adequate proof of guilt; so they were never granted a candid trial. This cruel means proved not to be effectual. Hence an order called Dominican Friars was instituted, and the members of this order have ever since been the principal inquisitors. The power of these inquisitors was unlimited, and they proceeded against whom they pleased. With them an accusation was sufficient evidence of guilt, and as they confiscated the property of the persons whom they prosecuted, to be rich was a crime equal to heresy. The dearest friends or nearest kindred could not, without danger, serve any one who was imprisoned on account of religion. To convey to those who were confined a little straw, or give a cup of water, was called favoring the heretics, and they were prosecuted accordingly. No lawyer dared to plead for his own brother. If a man on his death-bed was accused of being a follower of Waldo, his estates were confiscated, the heirs were defrauded of their inheritances, and the Dominicans took possession of their houses and properties. These persecutions were continued for several centuries under different popes. See Fox's Book of Martyrs, page 60.

The Albigenses were a people of the country of Alby. On the score of their religious reformation, Pope Alexander III. condemned them, about A. D. 1170. But they continued to incraease, so that many cities were inhabited by persons only of their persuasion. A friar having been murdered in Thoulouse, the pope made this a pretense to persecute the Albigenses, and promised paradise to all that would come to this war, which he termed a Holy War,

and bear arms for forty days. This was a severe persecution against the Albigenses, and express orders were issued that the laity should not be permitted to read the sacred Scriptures. This is well termed the Dark Ages. In the year A. D. 1620 also the persecution was very strong against the Albigenses. The Reformation was very early projected in France. We will give a few of the many cases of torture practiced by the popery. A man by the name of Clark was repeatedly whipped, and then branded on the forehead. After this he had his right hand and nose cut off, and his arms and breasts torn with pincers; after which he was thrown into the fire, and burned to ashes. He sustained these cruelties with amazing fortitude.

James Cobard of St. Michael was burnt, A. D. 1545. And about the same time fourteen men were burnt at Malda.

Peter Chapot, in A.D. 1546, brought a number of Bibles in the French tongue to France, and publicly sold them; for this he was brought to trial, sentenced, and executed. Francis Bribard, in A. D. 1545, had his tongue cut out, and was then burnt. In the year A. D. 1554, two men of the reformed religion, with the son and daughter of one of them, had their tongues cut out, and they were afterward committed to the flames.

The massacre of the reformers, at Paris on St. Bartholomew's day, was a most horrid event. It was planned to get a great number of reformers into the city by celebrating a marriage between the king's sister, and the prince of Navarre, the captain and prince of the Protestants, which took place, August 18, A. D. 1572. The signal for the massacre was at midnight of the St. Batholomew's day, August 22nd, A. D. 1572. The plot was unknown to the Protestants, and at the given signal their houses were entered, and in three days 10,000 were slaughtered. Their bodies were thrown into the river, and blood ran through the streets with a strong current, and the river appeared like a stream of blood. From Paris the destruction spread to all quarters of the realm.

At Orleans 1,000 were slain, and 6,000 at Rouen; at Lyons, 800 were massacred. This slaughter continued for several weeks in almost all the provinces, so that it was reckoned that 30,000 (some authorities make the number 70,000) persons were murdered. All of this was done by those who call themselves the Catholic church. The pope celebrated the event by the proclamation of a year of jubilee. See Library of Universal Knowledge, Volume II, page 262.

All the steps of the Inquisition were in darkness. The suspected revolter from popery was seized in secret, tried in secret, never suffered to see the face of his accuser, witness, advocate, or friend, was kept unacquainted with the charge. The single requisition was allegiance to the papacy; and the accused were not sure of liberty if they professed this. The tribunal of the Inquisition looked to the wealth as keenly as to the faith of the persecuted.

Opulence and heresy were at length to be found in Spain. During the five years of Adrian 24,025 were condemned by the Inquisition of whom 1600 were burned alive. In the space of 120 years the Inquisition deprived Spain of 3,000,000 of inhabitants. See Fox's Book of Martyrs. The torture of many was more severe than to be burned alive. Some had their tongues cut out, ears cut off, eyes put out, limbs severed, and for days tortured on the rack. The Protestants of England came in for a share of papal vengeance under the five year's reign of bloody Mary. She was proclaimed queen in A. D. 1553, and she was married to Philip of Spain (July 25, A. D. 1554). Catherine, her mother, was a papist; so Mary from her mother's and husband's influence acquired a strong bias to Roman catholicism which she wielded in burning alive quite a number of the prominent Protestants. We will give the names of a few without narrating incidents of their burning. John Rogers, Rev. Lawrence Saunders, Dr. Robert Farrar, Rawlins White, Rev. George Marsh, John Denley, Bishops Ridley and Latimer, Archbishop Cranmer, and many others whose names are written in the Lamb's book of life. We have called attention to but a small portion of those who have suffered martyrdom for their faith in Jesus Christ. Fox's Book of Martyrs, containing 540 pages, is entirely devoted to this subject. We could not give a history of the church without calling attention to some of these historic facts.

Latimer and Ridley were burned on October 16, 1555, and Cranmer on March 21, 1556. The following is the cost of burning these three men: "For one hundred wood fagots, 6s; for one hundred and a half furze fagots, 3s 4d; to the carriage of them, 8d; to two laborers, 1s 4d; to three loads of wood fagots to burn Ridley and Latimer, 12s; item, one load of furze fagots, 3s 4d; for carriage of these four loads, 2s; item, a post, 1s 4d; item, for chains, 3s 4d; item, for staples, 6d; item, for laborers, 4d."

The Jesuits are a religious order of the Roman Catholic church, founded in A. D. 1534, by Ignatius of Loyola, in concert with five associates. Their number has been much increased since. This order received the indorsement of the pope, Paul III., in 1539. They took the vow of chastity, poverty, and obedience to the pope, to do what he might require of them. Their object is to build up the Roman Catholic church. Their sphere of operations is largely of a missionary character, and to establish schools and colleges, and to extend their influence in the political world. They made rapid progress in different countries. In Germany the Jesuit institute was received with general favor. Before the death of Ignatius the order had in Germany twenty-six colleges and ten professed houses. They were also very successful in other countries. But their methods, and interference in politics, resulted in a strong opposition to them; so that they were driven out of several countries. In A. D. 1759 a royal decree was issued expelling Jesuits from the kingdom of Portugal. In 1764 the society was sup-

pressed in the French territory. This example was followed by Spain in 1767 with great severity. In other Catholic countries they were permitted to remain. But the suppression in the countries we have named proved to be only a temporary suspension. The ex-members continued in large numbers, and soon after the first storm had blown over measures were taken for the restoration of the society.

The ex-Jesuits, in view of the suppression of their order in some localities, changed their name to the Sacred Heart of Jesus. They took this name in Belgium in 1794. Another in Italy in 1798. In accordance with the desire of Pope Pius VII., these two societies united in 1800, and they have made considerable progress in Italy, France, Germany and England.

An order of women by the same name, and with similar aims, was founded at Paris, and approved in 1826 by Pope Leo XII. They have over one hundred establishments in Europe, and they exist in America and Africa.

In this chapter we have given only a very few of the persecutions of Protestants under papal authority, simply showing their methods. To give a full history of all the persecutions they have visited upon Protestants would make quite a large volume of itself. We are told that they are attempting to purchase all the plates from which these persecutions have been printed. But historic facts are stubborn things and not easily obliterated.

SECTION XV.

Papacy in Prophecy.

"The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel vii: 23-25. In this chapter our attention is called to four beasts which symbolized four empires, namely Babylon, Medo-Persia, Greece under Alexander, and the Roman which was the fourth kingdom. The ten horns are ten kings that shall arise subsequently to the Roman empire; another shall arise after them. This is the one of which it is said, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." We think Adam Clarke is correct in saying, "To none can this apply so well or so fully as to the popes of Rome. They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go beyond God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them! And they go against God when they give indulgences for sin. This is the worst of all blasphemies!"

"Time and times and the dividing of time." We have this statement also in Daniel xii: 7; and in Revelation xii: 14. In this last named place it is the same length of time as the 1260 days in Revelation xii: 6. Both give the length of the period that the woman, or church, should be fed in the wilderness. The Greek word "hemera" in Rev. xii: 6, is rendered "years" in Luke 1: 7 and 18; and the Hebrew word "yowm," is the word for both "days" and "years." We think instead of 1260 days, it should be 1260 years. And as a time and times and half a time is the same period as 1260 years, we conclude that the papacy will continue 1260 years from the time of its beginning, which is subsequent to the ten kings which arose after the overthrow of the Roman empire.

The Roman Empire was divided between the East and West in 364; and in 475 both divisions were broken up, which ended the empire of the Caesars; and then follow the ten kings (verse 23.) Reference is made to these ten horns, as ten kings, in Revelation xvii: 12, which had received no kingdom at the time John saw the vision in 96. The horn that came up among the ten horns, and after them, is the horn which we identify as the papacy. In Daniel vii: 8, 24, we are informed that the papal horn or power shall subdue three of the ten kings, symbolized by the ten horns. Adam Clarke identifies these as follows; (1)Ravenna, which was given to Pope Stephen III., by Pepin, king of France, in 755. (2) The kingdom of the Lombards, which was taken by Adrian I., in 774. (3) And the State of Rome which was vested in the pope, and confirmed to him by Lewis the Pius.

The following historic facts inform us what the popes claimed. Pope Innocent III., 1198-1216, exercised full power. He hurled his animosity with deadly effect against the authority of emperors and kings with vigor, and wrested whole provinces from imperial domination. He claimed the right of deposing kings. Pope Boniface VIII., 1295-1303, had two swords carried before him on Palm Sunday as a sign of his temporal supremacy as well as spiritual, and called out: "I am Pope and I am Emperor."

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." II. Thessalonians ii: 1, 3, 4, 8. The church of Thessalonica had made a wrong application of what Paul wrote in his first letter to them which is recorded in chapter 4: 16-18, believing that the second coming of Christ would take place very soon. In the passage above he corrects this, and informs them that there would be a falling away first, and that the man of sin be revealed, by which we think he personifies papacy. "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." This is evidently the description of the same power symbolized by the little horn, and described in Daniel vii: 25. Adam Clarke's comments, which we inserted, are appropriate here. Sitting in the temple of God (or church) showing himself that he is God, demanding worship, which is a principle of popery. The eighth verse informs us that he shall be destroyed with the brightness of His (Christ's) coming.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his

horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Revelation xiii: 1-8. A beast rose up out of the sea—the Roman empire had been broken up into fragments, and was in commotion like the restless waves of the sea; a beast, a government, rose up out of the commotion, which we identify as the pope of Rome by the description given. Seven heads—seven universal empires, namely, Egypt, Assyria, Babylon, Persia, Greece, Rome and now the pope, all claiming universal dominion; such has never been claimed by any other. Ten horns is explained in Revelation xvii: 12, as ten kings. These we think ruled over ten nations after imperial Rome was broken up, and before the pope claimed to be the universal emperor. In Daniel we are informed that the person whom we identify as the pope followed the ten kings symbolized by ten horns. The name of blasphemy—claimed to be the vicegerent of Jesus Christ, and to forgive sins. The beast was like unto a leopard, his feet of a bear, and mouth of a lion—the three empires of Greece, Persia and Babylon; see Daniel vii: 4-6. The dragon gave him his power—the devil; see Revelation xx: 2; also Rev. xii: 3. The latter text may mean the devil in pagan Rome in her putting to death thousands of Christians, as Satan usually works through men. One of his heads was wounded to death. In 364 the Roman empire was divided between the East and West. Barbarians frequently made raids upon both divisions. Theodosius in the East was dethroned, and Attalus seated on the throne; and Rome in the West was taken and sacked by Alaric in 410. This seemed to be a complete effacement of the Roman empire. It was, for the time, a wound unto death of the Roman empire. And the Barbarian Huns, led by Attila, later wrested several provinces from the Roman empire: but these were mostly recovered; so the deadly wound was healed, and both divisions of the empire were continued until 475, when the throne of the Caesars ended, and was broken up, and ten kings reigned over the different

nations. After the lapse of years the pope assumed universal dominion over the whole. This we understand is the beast which rose up out of the sea. They worshiped the dragon, or devil; and they worshiped the beast which was the pope, and many Christians have been put to death for refusing to worship him. He made war with the saints and overcame them—the papacy has made a desperate war against Christians, and put to death thousands of them. Power over kindreds, tongues, and nations—papacy has claimed the right to rule all people of every nation. The beast or pope who assumed imperial power only continued 42 months; but his successors have extended the duration of papacy to 1260 years. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Revelation xiii: 11-12. Another beast coming up out of the earth—we know of nothing that this can be applied to except what is called "The United Greek Church." There had been a contention between the Latin and Greek churches from the fifth to the eleventh century for the supremacy. In the twelfth century quite a large portion of the Greek church acknowledged the supremacy of the Latin church, and submitted to the authority of the Roman pontiff. They were permitted to use the Greek liturgy, and observe the general discipline of the Greek church, and yet united with the church of Rome, admitting the double procession of the Spirit, i. e., the Spirit proceeds from the Father, and from the Son, while the Greek church proper claimed that the Spirit proceeds only from the Father.

The United Greeks are found chiefly in southern Italy, Austria, Poland, and in Russia. In Italy they are computed at 80,000; in Austria, about 4,000,000; in Poland about 250,000. Two horns like a lamb—has not persecuted others as the Latin church proper has done. Spake as a dragon—sanctioned the Satanic work of the Latin church. Causeth the earth and them which dwell therein to worship the first beast—to do homage to the pontiff at Rome. "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six." Revelation xiii: 15-18. Gave life unto the image of the beast—such a very large number from the Greek church, becoming identified with the Latin church, gave life to the image of

the Latin church. While we believe the beast is the Pontiff, we think that the image of the beast is the principle of popery which received life from the United Greek church; and this image was worshiped, which is to worship papacy, and a large number have been killed for not giving homage to popery. Receive a mark —acknowledge the principle of papacy. No man might buy or sell, save he that had the mark, or the name of the beast—papacy claimed the right to dictate on civil and religious questions, so that buying and selling was under their dictation.

We repeat in a condensed form what we believe:

1. The beast was the pope.

2. The dragon or Satan which was in pagan Rome gave the pope his power and seat.

3. The image of the beast is the principle of the papacy.

4. The mark of the beast and his image is allegiance to the pope and to the principle of popery.

5. The United Greek church gave life to the image or principle of papacy.

Adam Clarke tells us that the numeral Greek letters which spell THE LATIN KINGDOM, when added up, make 666. "It is the number of a man"—the pope, in whom is vested authority.

SECTION XVI.

The Greek Church.

The Greek church calls itself, "The Holy Orthodox Catholic and Apostolic Church." It comprehends all those Christians who follow the Greek rite, who received the first seven general councils, but reject the authority of the Roman pontiff, and the later councils of the Western church. It includes the church within the Ottoman Empire, subject to the patriarch of Constantinople; the church in the kingdom of Greece; and the Russo-Greek church in the dominions of the Czar. Each of these three divisions possesses a distinct organization; but the faith and practice are substantially the same. When the Roman Empire fell in 284, there was one patriarch in the west at Rome, and in the east, first two, then four and later five patriarchs, each having jurisdiction in his respective diocese. The division of the Roman Empire was known as the eastern and the western empire. Diocletian reigned in the west, and Maximian in the east. They were succeeded by Constantius in the west, and Galerius in the east. Constantine I. succeeded his father in the west in 306. He wrote a conciliatory letter to Galerius, and requested to be acknowledged as Augustus. Galerius did not dare to quarrel with Constantine, so he granted him the title of Caesar only. This complicated political matters; so in 304 there were three emperors in the east, and three in the west. Constantine succeeded in becoming the sole emperor in the west, and by conquest in 323 he became the emperor of the east. He was now the sole governor of the Roman world. In 330 he chose Byzantium for his capital, and changed the name to Constantinople. Next year (325) occurred the great council of Nice over which Constantine presided. He sided with the orthodox fathers, against the Arians, virtually Unitarians. During the latter years of his life Christianity became the state religion, the pagan temples were closed, and sacrifices forbidden. A short time before his death in (337) he was baptized into the Chrisitan faith.

The Roman Empire being re-united and Constantinople being the capital, gave to that city much prominence, and it rapidly increased in population. This made the church in Constantinople to claim a pre-eminence over Rome, but the church at Rome did not admit this claim, and doctrinal difference caused a permanent separation between the church in the east and the west. The patriarchs at Constantinople entertained doctrines which the patriarchs in the west claimed to be heterodox, and this has been continued between the Latin and Greek churches as follows: the Latin church believed the Holy Spirit proceeded from the Father and from the Son; the Greek church believed that the Holy Spirit

proceeded from the Father only. Then there was a disagreement about the two natures of Christ. The Latin church claimed that He had two distinct natures, the human and the divine nature; but the Greek church claimed that the human nature was absorbed into the divine nature. This question involves the will of Christ. Did He have two wills—a human and a divine will, or did he have only a divine will? On account of these differences, Pope Hilarius in 464 excommunicated the emperor, together with the patriarchs of Constantinople and Alexandria. This separated the church nearly forty years. Pope Hormisdas in 519 withdrew this excommunication upon the acknowledgment of the supremacy of the Roman pontiff; but the rivalry of Constantinople still subsisted. And many circumstances combined to hasten a rupture. Prominent among these things was that of John, patriarch of Constantinople, assuming the title of ecumenical or universal bishop, which was reprobated by Pope Gregory I. Then the contests about image worship in which the patriarchs at different times took the part of the image breaking emperors; the gradual growth of the independent confederation of the Italian states, and ultimately the foundation of a new empire in the west, the political antagonism of which with the eastern empire almost necessarily involved an antagonism of the churches themselves. At the eighth council held at Constantinople, and presided over by Pope Adrian II. of Rome, Photius, patriarch of Constantinople, was accused of fraud, forgery, and uncanonical usurpation, and was condemned and excommunicated. The character of Photius is represented in the west as excess of craft, violence, and perfidy. But the Greeks in the east defend his memory. Then the Latin creed, the practice of clerical celibacy, and of denying to priests the power of administering confirmation, supplied the grounds of disagreement, and finally in 1054 Leo IX. issued a bull excommunicating all of the eastern churches. More than one attempt was made to restore harmony between the eastern and western churches, but in vain. The Latin kingdom in 1201 occupied Constantinople, and the outrages and atrocities, by which it was disgraced, widened the ancient estrangement. Nor was the breach healed by the re-establishment of the Greek empire in 1261. Michael Palcologus, by his ambassadors at the council of Lyons in 1274, and by a synod later at Constantinople, undertook to obtain a ratification of the union, but he failed to gain the assent of the bishops; and under the succeeding pontiffs the breach was made more serious.

Delegates of the Greek church with the patriarch of Constantinople, attended at the great western council (1437) at Florence. The chief points of discussion were the procession of the Holy Spirit from the Father and Son, the nature of purgation of souls after death, the use of unleavened bread in the eucharist, and the supremacy, by divine right, of the Roman pontiff. On all these points the Greek delegates, with the exception of Mark, bishop of

Ephesus, agreed. But this union was short-lived. On the return of the delegates to Constantinople, their proceedings were repudiated by the large body of the Greeks; and the downfall of the Greek empire and capture of Constantinople by the Turks, in 1453, obliterated every trace of the attempted reconciliation.

Subsequently there was an unsuccessful effort made to unite the Protestants with the Greek church. The Greek church rejects the papal claim to supremacy and doctrinal authority. But they admit the seven sacraments as received by the Roman church—viz., baptism, confirmation, eucharist, penance, extreme unction, holy orders, and matrimony. But they vary in the administration of these sacraments. They administer baptism by a triple immersion; confirmation immediately follows baptism, and priests baptize infants, while in the Latin church this is done exclusively by the bishops. The Greek church admit the presence of Christ in the eucharist as do the Latin church. Both are alike in penance and priestly absolution; but the Greek church do not use indulgences; but they have monasteries.

The Greek church repudiate any man being the vicegerent of Christ, or being a pontiff over all Christians. They did not attempt to Christianize nations; but they more than made up for her losses by her missionary enterprises.

The national Greek churches of Russia, Georgia, and Armenia are off-shoots of the church at Constantinople, and quite independent of its jurisdiction. Russia and Georgia have recently united.

The following is a list of Greek churches, and the number of their members: Russia, including Poland, 58,000,000; Turkey, 10,000,000; Roumania, 4,529,000; Servia, 1,345,000; Montenegro, 130,000; Greece, 1,310,000; Austria, 3,000,000.

United Greek Church.

The United Greek church are those Greeks who are united with the church of Rome, who admit the Spirit proceeds from both the Father and the Son, and accept the supremacy of the Roman pontiff and all doctrinal decisions of the Latin church subsequent to the Greek schism. They follow the Greek rite, observe the general discipline of the Greek church, and make use of the Greek liturgy. They are found chiefly in southern Italy, in the Austrian dominions, in Poland, and in the Russian Empire. In Italy, they are computed at 80,000; in Austria, 4,000,000; and in Poland, 250,000. It is difficult to ascertain their number in Russia. The union of the Greeks of Wallachia and Transylvania dates from the end of the twelfth century. The union of the Ruthenians and Nestorians was in the sixteenth century. The clergy of the United Greek church are not held to the law of celibacy.

SECTION XVII.

Russian Church.

The orthodox Greek faith is the national religion of Russia. The emperor is the head of the church, which was first assumed by Peter the Great, in 1700. The churches, convents and the ecclesiastical departments in general, are maintained by the government.

Other religious organizations are tolerated. But the law does not allow those who already belong to the established faith to secede from it; and in families where either of the parents is a member of the Greek church, all the children must be brought up within that communion.

Christianity was introduced into Russia in the ninth century; but it was not till the end of the tenth century that the foundation was regularly laid. In the great schism between the churches of Constantinople and Rome, the Russian church naturally followed in the train of Constantinople. The complete separation of the Russian church from Rome was effected in the latter part of the fourteenth century; but the Russian church continued to be subject to the patriarch of Constantinople until 1588. This separation was confirmed by a synod held in Constantinople, which permitted the Russian church to have a patriarch of their own, subordinate to the patriarch of Constantinople. This continued until the reign of Alexis Michaelowitz, father of Peter the Great, when Nikon, patriarch of Moscow refused to acknowledge it further.

One of the great schemes of Peter the Great was the suppression of the patriarchate, and the direct subordination of the church to the headship of the emperor. From 1700 the Czar has been the head of the Russian church.

The constitution of the Russian church established by Peter the Great has been maintained in substance to the present time.

The leading principles of the Russian church are as follows: the absolute supremacy of the Czar, and bishops, instead of archbishops as formerly appointed partly by the Czar and partly by the intervention of the permanent synod.

The doctrine of the Russian church is identical with the common body of the Greek church. They reject the supremacy of the pope and the double procession of the Holy Spirit. All the leading characteristics of its discipline are the same as those of other Greek churches. Their liturgy is the same as that of Constantinople; but it is celebrated in the Slavonic language, and not in Greek; all the service books are in the Greek language. In regard to celibacy [illegible] the bishops from among their monks who are

:s in virtue of their vow. The policy of the Russian govern-
n reference to the church, makes it almost impossible that
ould permit free exercise of worship and of thought to those
·e in communion with Rome. In 1867 the archbishop of
/ was abolished, and all the Roman Catholics of the empire
ade subject to the archbishop of Mohileo. In 1876, the or-
adherents of the Russian church were upwards of 60,000,000.
ıvernment's contribution for the maintenance of religion
wards of L. 1,350,000.

SECTION XVIII.

Reformers.

Agricola.

Agricola, John, was a zealous advocate of Protestantism. He was born in 1492, and educated at Wittenberg and Leipsic. His talents and learning were so highly appreciated by Martin Luther that he sent him to Frankfort on the Main to institute there, at the desire of the magistrate, the Protestant worship. On his return he resided as a teacher and preacher in his native town of Eisleben, until 1536. In 1537 he became a professor at Wittenberg where the Antinomian controversy, already begun between him and Luther and Melancthon, broke out openly. (See Antinomianism.) This, in 1538, obliged him to withdraw to Berlin, where he was reduced to extreme want, and was induced to make a recantation, never altogether sincere. He took a part in drawing up the Augsburg Interim, which was intended to reconcile different opinions of religious doctrines. He was hated for his share in this, as much as he was for his Antinomianism. He died at Berlin, Sept. 22nd, 1566. He was a zealous advocate of Protestantism, but his doctrine was repudiated.

Arminius.

Arminius, Jacobus, was born at Oudewater (Old Water) in 1560. His Dutch name was James Harmenson; but he chose to Latinize it. After preliminary education at Leyden, where he remained six years, in 1582, he went to Geneva, and received the instructions of Theodore Beza, the most rigid of Calvinists. Here he made himself odious by the boldness with which he defended the logic of Peter Ramus, in opposition to the Calvinism in Geneva. He retired to Basel. His fame having preceded him, he was offered the degree of Doctor Divinitatis, which he declined on account of his youth. At Basel he studied under Gyrnaeus. In 1588 he returned to Amsterdam and was appointed minister. Shortly after this he was commissioned to defend the doctrine of Beza, regarding predestination. Arminius carefully examined both sides of the question, and at last came to adopt the opinions he had been commissioned to confute. He had many sharp discussions on this question. In 1604 Francis Gomar, his colleague in the university of Leyden, attacked his doctrines, and from that time to the end of his life Arminius was engaged in a series of disputes with his opponents. The substance of his doctrine is that God bestows forgiveness and eternal life on all who repent of their sins and believe in Christ; he wills that all men should attain salvation, and only because he has from eternity foreseen the belief or unbelief of

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individuals, has he from eternity determined the fate of each. On the other hand Gomar and his party maintained that God had, by an eternal decree, predestinated what persons shall, (as being elected to salvation,) be therefore awakened to repentance and faith and by grace made to persevere therein; and what persons shall, (as being rejected,) be left to sin, to unbelief, and to perdition. While these fierce disputes were continued Arminius was not destitute of either friends or influence. In 1608 he applied to the states of Holland to convoke a synod for the purpose of settling the controversy; but worn out with care and disease, he died, on the 19th of October, 1609, before it was held, leaving seven sons and two daughters by his wife, Elizabeth Reael.

The dispute between Calvinism and Arminianism has divided the church,—some having endorsed the doctrine of one, and other churches the other doctrine; and the members of many churches are divided on this subject; and freedom of the interpretation of the Scriptures on this question is the position of many churches. The extreme of high Calvinism and the extreme of Arminianism are wide apart. But the most conciliatory phase of each towards the other, by dropping out some items to which those of the other party are the most strongly opposed, brings them nearer each other.

The intellectual, moral, and religious character of both Calvin and Arminius stands high. And so it ever has been on opposing sides of this question. George Whitefield was a Calvinist, and John Wesley was an Arminian; both were men of deep piety, and very effective preachers of the Gospel.

Calvin.

Calvin, John, one of the most eminent of the reformers, was born at Noyon, in Picardy, July 10th, 1509. At the age of twelve years he was appointed to a chaplaincy in the cathedral church at Noyon. This he held as a means of support during the period of his education. In his 14th year he, with the family, moved to Paris, and was entered as a pupil in the College de la Marche. During this early period he manifested great activity of his mental powers, and grave severity of manners. For a while he intended to study law. With this in view, his father sent him to the university of Orleans. He would spend half the night in study, and devote the morning to meditation on what he had acquired. While in Orleans he became acquainted with the Scriptures, and received his first impulse to theological studies. He continued for a while to pursue his legal studies, but his main interest appears to have been religion and theology. From Orleans he went to Bourges, where he acquired the knowledge of Greek. He began here to preach the reformed doctrines.

He proceeded to Paris in 1533, at which date he had become

a center of the new learning, under the teaching of Lefevre and Farel. There was a growing religious excitement in the university, in the court, and even among the bishops. But the king was soon induced to take active measures to quell this rising spirit; and Calvin and others were obliged to flee for their lives. After this he resigned the preferment he held in the Roman Catholic church, and about two years led a wandering life, sheltered in various places. Persecution against the Protestants at this time raged so hotly that Calvin was no longer safe in France, and he went to Basel, where he is supposed to have prepared the first edition of the "Institutes of the Christian Religion," which he issued in 1535. It is a noble defense of the righteous character of the reformed doctrines.

Calvin intended to devote his time advocating the reformed doctrines at different places, but on reaching Geneva, he was persuaded to remain there for some time; this he did nearly two years, and resulted in giving great strength to the Reformation. The magistrates and people joined with the reformers. A Protestant confession of faith was drawn up, and approved by the council of 200, the largest governing board of the city. But with many it was too strict; this produced a re-action, and in less than two years Calvin was expelled from the city; he retreated to Strassburg. There, in October, 1539, he married the widow of a converted Anabaptist. This marriage proved to be a happy one. After three years of absence, in the autumn of 1541, Calvin was recalled to Geneva, and he succeeded in establishing his plan of church government in all its details. The libertines joined in the invitation for Calvin to return to the city, yet in a short time they were opposed to his strict rules which continued for fifteen years, when the reformer's authority was confirmed into an absolute supremacy.

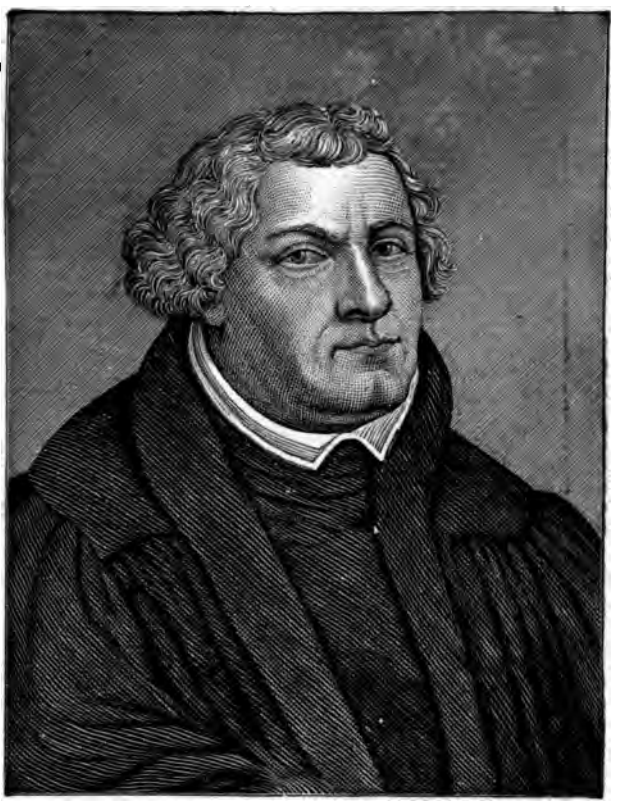
Calvin was very zealous in maintaining his opinions, and this resulted in sharp debates with those who did not agree with him. Jerome Balsec disputed Calvin's doctrine of predestination. The latter informed him that he was not at liberty to question the Geneva doctrine. Balsec was sentenced to banishment. The act of Calvin in condemning Michael Servetus to be put to death as a heretic is certainly reprehensible. He was burned at the stake, October 27, 1553. Calvin asked for a less severe method of putting him to death.

Calvin died on the 27th of May, 1569.

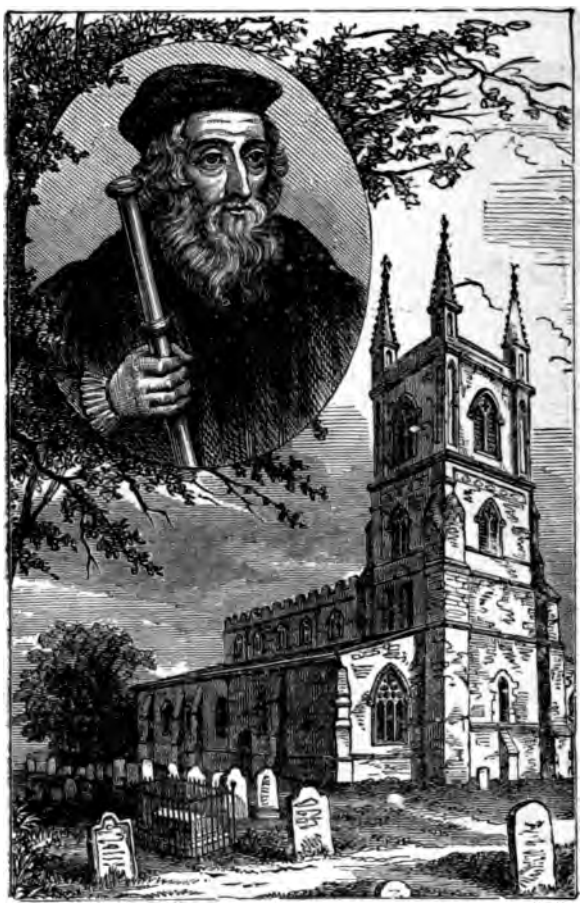
Coverdale.

Coverdale, Miles, was born in Yorkshire, England, in 1487. He was educated at Cambridge by the Augustin friars, and became an Augustin monk; he was ordained at Norwick. He soon changed his religious opinions, and devoted himself earnestly to the work of the Reformation.

In 1532 he assisted Tyndale with his translation of the Script-



MARTIN LUTHER



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ures, and three years later appeared his own translation of the Bible, with a dedication by himself to king Henry VIII. This was the first English Bible sanctioned by royal authority; in fact it was the first complete translation of the Bible printed in the English language. The Psalms of this translation are those still used in the Book of Common Prayer. In 1538 Coverdale, with the consent of king Henry VIII. and with the permission of Francis I., went to Paris to superintend another English edition of the Scriptures. His reason for going to Paris was that paper and workmanship were cheaper and better there than in England. The Inquisition, however, notwithstanding the royal license of France, interfered, and seized the whole impression, consisting of 2,500 copies, and condemned them to the flames. But through the cupidity of one of their officers, who sold a considerable number of the heretical books for waste paper, some copies were saved and brought to London along with the presses, type, etc., which had been employed in printing them. Several of the workmen also came over to London; and Grafton and Whitchurch, the noted printers of that day, were thus enabled to bring out, in 1539, under Coverdale's superintendence, the great Bible, commonly called Cranmer's Bible, on account of that prelate having written a preface to it.

In 1551 Coverdale was appointed to the see of Exeter, the duties of which he discharged with great zeal, until the ascension of Mary in 1553, when he was ejected, and thrown into prison, from which he was only released after two years' confinement on the earnest intercession of the king of Denmark, whose interest was evoked by his chaplain, Coverdale's brother-in-law, and on the condition that he should leave the country. He went to Denmark, and subsequently to Geneva, where he assisted in producing the Geneva Translation of the Scriptures (1557-60.) On the accession of Elizabeth, he returned to England. It was not until 1564 that he was collated to the rectory of St. Magnus, London. He died in about 1568.

Cranmer.

Cranmer, Thomas, one of the chief reformers of the English church, and the first Protestant archbishop of Canterbury, was born at Aslacton, in the county of Nottingham, on July 2nd, 1489. In his 14th year he went to Jesus College, Cambridge, of which he was elected a fellow in 1510. He devoted himself diligently to the study of the learned languages, and also to the Scriptures. In his 23rd year he married, and so lost his fellowship; but his wife dying about a year after marriage, he was restored to it by his college. In 1523, he took his D. D. degree, and was appointed lecturer on theology.

In 1528 king Henry VIII. was seriously concerned about his divorce from Catharine of Aragon, and in conversation on the sub-

ject with Gardiner and Fox, Cranmer suggested that the question should be "tried according to the word of God." Henry was greatly pleased at this. From this time Henry never lost sight of Cranmer. He was asked to reduce his suggestion to writing, and to have it submitted to the European universities. After this he was appointed archdeacon of Taunton, and one of the royal chaplains. He was also sent to Rome about the divorce, but met with little success. Subsequenlty he was dispatched to the emperor on the same errand, and while in Germany he married, a second time, a niece of the German divine, Oslander. This took place in 1532; and shortly afterwards, on the death of archbishop Warham, he was recalled to fill the vacant see. Under his auspices Henry's divorce was speedily carried through, and Cranmer married the king to Anne Boleyn on the 28th of May, 1533. In Anne's subsequent disgrace, and again, in the affair Anne Cleaves, the archbishop took a part not very creditable to himself. His position was no doubt a difficult one; but his character was naturally pliable and timid. He was instrumental in promoting the translation of the Scriptures. On the death of Henry VIII., Cranmer was appointed one of the regents of the kingdom and, with Latimer and others, largely contributed to the advance of the Protestant cause during the reign of Edward. He assisted in the compilation of the service book and the articles of religion. The latter are said to have been chiefly composed by him. On the accession of Mary he was committed to the Tower, with Latimer and Ridley. In March, 1554, they were removed to Oxford, and confined there in the common prison. Latimer and Ridley bore their cruel fate with magnanimous courage; but the spirit and principles of Cranmer temporarily gave way under the severity of his sufferings. He was induced, in the hope of saving his life, to sign no fewer than six recantations; but his enemies were determined to be satisfied by nothing short of his death. On the 21st of March, 1556, he suffered martyrdom. His courage returned at the end; he died protesting his repentance for his unworthy weakness in changing his faith, and he showed unexpected fortitude in the midst of the flames.

Erasmus.

Erasmus, Desiderius, a vigorous promoter of the Reformation, was born at Rotterdam, October 28, 1467. Till his ninth year he was a chorister in the cathedral at Utrecht. He was then sent to school at Deventer. After the death of his parents, at the age of fourteen, his guardians determined to bring him up to a religious life, and in his seventeenth year placed him in the monastery of Emaus. After taking priest's orders in 1492, he went to Paris to perfect himself in theology. Here he supported himself by giving private lectures. In 1506 he visited Italy to enrich his knowledge.

At Turin he took the degree of D. D. In 1509 he published his work entitled "Praise of Folly," to expose all kinds of fools, especially those who flourished in the church, not sparing the pope. For a short time he was professor of Greek at Oxford. In 1514 he returned to the Continent and resided chiefly at Basel, where he died, July 12th, 1536. Erasmus' extensive learning was equaled by his brilliant wit. He was no hero and he knew it. He frankly confessed that "he had no inclination to die for the sake of the truth." Luther, in whom the soul and courage of Paul seemed to be revived, overwhelmed him with reproaches for his cowardice in regard to the Reformation. He was a scholar and a critic, and he was honest enough to abstain from denouncing the opinions of Luther, though he disapproved of his violent language. But his services in the cause of science were great and lasting, and his writings are still esteemed for their classical style. He prepared the earliest edition of the Greek Testament. His "Colloquia" is a masterpiece. It contains satirical onslaughts on monks, cloister life, festivals, pilgrimages, etc.

Fox.

Fox, George, the originator of the society of Friends, commonly called Quakers, was born at Drayton, in Leicestershire, England, in 1624. At an early age he was employed in keeping sheep. Subsequently he was apprenticed to a country shoemaker. When about nineteen years of age, his religious impressions produced such a strong conviction in him that he believed himself to be the subject of a special divine call. He wandered solitarily through the country, absorbed in spiritual reveries. He finally adopted the career of an itinerant religious reformer. In attending religious meetings he did not scruple to interrupt the services when conducted by persons whom he believed not to be genuine Christians. His first efforts at proselytism were made at Manchester in 1648. This caused great excitement, and he was imprisoned as a disturber of the peace. His leading doctrines were the futility of learning for the work of the ministry, the presence of Christ in the heart as the "inner light," superseding all other lights, and of trying men's opinions by the Holy Spirit, and not by the Scriptures. He exhorted the people in public places to forsake all vicious practices, drunkenness, swearing, etc., and to cultivate the Christian graces. He had a winning manner, and by his extreme earnestness made many converts. In 1669 he married the widow of judge Fell. He then went to America, where he spent two years in propagating his views with much success. On his return to England in 1673, he was imprisoned in Worcester jail for terrifying the king's subjects. On his release he visited several countries, always persuading men to listen to the voice of Christ within them. He died in London, January 13, 1691. Fox was not a man of broad and philo-

sophic genius; he did not enrich the world with the multitude of his thoughts; in fact, there is conspicuous poverty of intellect and sentiment manifested in his writings, but the earnestness and clearness with which one great truth of Christianity was realized, imparted a power and efficacy to his words that genius itself might envy. His doctrine of the universal "inner light" was his one great theme. In relation to peace as opposed to war, Fox was ahead of the time. There is a growing sentiment, in the church and state, opposed to war for acquiring territory, or for the settlement of international differences. The method employed by William Penn with the Indians in the settlement of Pennsylvania, made those savages friends who continued many years.

Hamilton.

Hamilton, Patrick, one of the prominent Scottish reformers, was born at Glasgow, in 1504. He was educated at the university of Paris, and took his degree in 1520. He settled in St. Andrews in 1523, and quietly pursued his theological studies. In 1526 he announced his views in favor of the Reformation; this drew the attention of archbishop Beaton who, early in 1527, made inquisition into the grounds of the rumor against him, and decided that he was holding views repugnant to the faith. In the following year he was put on trial, and declared to be worthy of death. In the meantime Hamilton had fled to Germany, where he became familiar with Luther and Melancthon, and thus his Protestant education became complete. After six months he returned to his native country, and openly preached the gospel. Later he was summoned to answer before Beaton to a charge of heresy, on the last day of February, and the result, in spite of his luminous and unanswerable arguments, was that Hamilton was condemned for divers heresies and detestable opinions. He was deprived of all dignities and benefices in the church, and delivered over to the secular power to be punished. The warrant of the secular power must have been already secured, for on the same day, on the morning of which he was tried, he was consigned to the stake in front of the gate of St. Salvador's college. He died as he lived, a humble, earnest, heroic man.

Huss.

Huss, John, of Bohemia, was born in 1371 at Hussinetz. He studied at the university of Prague, and took his degree of Master of Arts in 1396; he began to lecture publicly in 1398. In 1402 he became preacher in the Bethlehem chapel in Prague, and labored with great earnestness for the instruction of the people. He was greatly esteemed by the common people and by the students; whilst confessor to queen Sophia he obtained access to the court. At this

time he became acquainted with the writings of Wycliffe, which exercised a great influence over him. The monks and clergy were his violent enemies, for he denounced their corruption with great boldness. Archbishop Sbinko burned the writings of Wylciffe in 1410 in compliance with an order of Pope Alexander V., and complained to the pope of Huss as a Wycliffite. He was summoned to Rome, but did not go, and the combined influence of the people, the court, and the university, compelled the archbishop to remove a prohibition which he had issued against his preaching.

In 1412 Pope John XXIII. published a bull of indulgences to raise funds to carry forward a crusade against Ladislaus, the excommunicated king of Naples, whose kingdom the pope claimed to belong to the papacy. Huss boldly raised his voice against the whole procedure as unchristian, and Jerome of Prague also condemned, in the strongest manner, both the bull and the venders of indulgences. In 1413 a charge was issued against Huss; he appealed from the pope to general council and to Christ, and wrote a book, "On the Church" in which he condemned the abuses of the papacy, and denied the conditional supremacy of the Roman pontiff. Thinking himself no longer safe in Prague, he retired to his native place where he preached the gospel with great power. In 1414 he was summoned to the general council at Constance on a charge of heresy. He went under the protection of king Wenceslaus, and a safe-conduct from the emperor Sigismund. He reached Constance on November 3rd, and was apprehended on he 28th, in spite of the remonstrance of the Bohemian and Polish nobles. His trial was conducted with little regard to the appearance of equity. July 6, 1415, thirty-nine charges were exhibited against him; some he acknowledged, others he denied. Being required to recant his alleged errors, he refused to do so until they were proved to be errors. He and his writings were condemned to the fire, and his ashes thrown into the Rhine.

Jerome.

Jerome of Prague, the companion of John Huss, was born in the last half of the fourteenth century. After attending the university of his native town, he continued his studies at Paris, Cologne, Oxford, and Heidelberg, and in 1399 took out his degree of Master of Arts and Bachelor of Theology. His reputation for learning was so great that his advice was asked by Ladislaus II., king of Poland, with respect to the founding of the university of Cracow in 1410; and Sigismund, king of Hungary, invited him to preach before him at Buda. He entered with his whole soul into the contest carried on by his friend Huss against the abuses of the hierarchy and the profligacy of the clergy. His zeal carried him too far; he publicly trampled the relics under his feet, committed to prison the monks who did not share his opinions, and even ordered one of

them to be thrown into the Maldau. When Huss was arrested at Constance he hastened to defend him; but receiving no satisfactory answer to a letter in which he demanded a safe-conduct from the council, he returned to go to Prague, but was arrested at Hirschau, in April, 1415, by the order of the duke of Sulzbach and conveyed in chains to Constance. Here he was cast into a dungeon, and placed on trial. After some months of imprisonment he recanted his opinions, but subsequently abjured his recantation with horror, and went to the stake with great firmness. He was burned alive, May 30, 1416.

Knox.

Knox, John, the great Scottish reformer, was born in 1505, in a suburb of Haddington, called Gilford Gate. He received his early education at the grammar school of Haddington, and in the year 1521 went to the university of Glasgow. He was there a pupil under Major and soon distinguished himself as a disputant in scholastic theology. He was ordained about 1530; shortly after which he went to St. Andrews as a teacher. His attachment to the Romish church is supposed to have been shaken chiefly by the study of the Fathers, about 1535; but he did not openly profess himself a Protestant till about 1543. He was degraded from his orders, and being in danger of assassination, took refuge with Douglass of Longniddry, and remained there until 1545. After Wishart's seizure and death, Knox withdrew for a while again into retirement. He would fain have clung to the martyr Wishart and share his fate, but the latter would not have it so. "Nay," he said, "return to cairns or pupils, and God bless you; one is sufficient for a sacrifice." On May 29, 1546, Cardinal Beaton was murdered in his castle, from the window of which he had contemplatd the sufferings of the martyr Wishart. Then the castle at St. Andrews became the temporary stronghold of the reforming interest. Here the great gifts of Knox as a preacher were first discovered; the parish church of St. Andrews resounded with his indignant voice, denouncing the errors of papacy. His career at this time, however, was soon cut short by the surrender of the fortress, and his imprisonment in the French galleys. For two years he remained a prisoner, and underwent many deprivations. When liberated, he departed to England, where he resided four years (1549-54,) a time of great and fruitful activity. He was appointed one of the chaplains of Edward VI., and was on intimate intercourse with the English reformers. He was much engaged in preaching in New Castle and Berwick. At the latter place he was married.

The accession of Mary drove him and others to the Continent. On returning, he settled at Frankfort on the Main, and took a part in certain disputes as to the use of King Edward's service book in the congregation of English Protestants. In 1555 he made a short visit to Scotland, and encouraged the reformers there. From thence

he retired to Geneva, where he was pastor of a congregation for three years.

Recalled to Scotland in May, 1559, he entered upon his triumphant course as a reformer. The heads of the party assembled at Perth. There the pent-up enthusiasm which had been long collecting was roused into furious action by a sermon of Knox on the idolatry of the mass and of image worship. A riot ensued. The "rascal multitude," as Knox called them, broke all bounds and destroyed the churches and monasteries. Similar disturbances followed at Sterling, Lindores, St. Andrews, and elsewhere. The flame of religious revolution was kindled throughout the country. At length the assistance of queen Elizabeth and the death of the queen-regent of Scotland, brought matters to a crisis; a truce was proclaimed, and a free parliament summoned to settle differences, which met in August, 1560, and resulted in the overthrow of the old religion and the establishment of the reformed kirk in Scotland. In 1561, on account of the well known devotion to the Romish church of Mary, queen of Scotland, the Reformation was retarded. The more moderate Protestant party tried to govern the country in the queen's name. But Knox was unyielding, which was manifested in his sermons and prayers. This produced a temporary alienation in the ranks of the Protestants, and caused Knox to retire in comparative privacy from 1563 to 1565. But the marriage of the queen with Bothwell, her defeat and imprisonment, brought Knox again into the field. Further reforms were effected by the Parliament under the regency of Murray, and Knox seemed at length to see his great work accomplished. But Murray's assassination, and the confusion and discord which sprung out of it, plunged the reformer in profound grief. Weary of the world, on November 24, 1572, he quietly fell asleep.

Latimer.

Latimer, Hugh, one of the most distinguished of the English reformers, was born at Thurcaston, in Leicestershire, in the year 1490. He was educated at Cambridge, and he said, "I was as obstinate a papist as any in England." But very soon he became a zealous preacher of the reformed doctrines. His zeal strongly excited the papists against him. The dispute about Henry VIII's marriage with Catharine of Aragon brought Latimer more into notice. He was one of the divines appointed by the university of Cambridge to examine as to its lawfulness, and declared on the king's side. This secured the king's favor, and he was appointed one of his chaplains, and received a living in Wiltshire. In 1535 he was appointed bishop of Worcester, and at the opening of the convocation on June 9, 1536, he preached two very powerful and impressive sermons urging the necessity of reform. He was an eminently practical reformer. At the close of Henry's reign and while the

re-actory party, headed by Gardiner and Bonner, were in the ascendency, Latimer lived in great privacy. He was looked upon with jealousy, and closely watched, and finally, on going to London, he was cast into the Tower.

On the accession of Edward VI., he again appeared in public. He devoted himself to preaching and practical works of benevolence. The pulpit was his great power, and by his stirring sermons he did much to rouse a spirit of religious earnestness. On the death of Edward, he and other reformers were arrested. Latimer was put in prison, and examined at Oxford in 1554. After his examination he was transferred to the common jail, where he lay for more than a year. In September, 1555, he was summoned before certain commissioners appointed to sit in judgment upon him and Ridley. He was condemned to be burned. He and Ridley suffered without Bocardo Gate, opposite Balliol College, on October 16, 1555, Latimer exclaiming to his companion: "Be of good comfort, master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never go out."

Luther.

Luther, Martin, the most prominent of the Protestant reformers of the 16th century, was born at Eisleben, Germany, November 10th, 1483. His father was a miner in humble circumstances; his mother was a woman of exemplary virtue. Shortly after Martin's birth his parents moved to Mansfield, where their son was sent to school. Later he attended school at Madgeburg, and Eisenach. When he had reached his eighteenth year, he entered the university of Erfurt, intending to qualify himself for the legal profession. He completed his studies and took his degree of Master of Arts in 1505, when he was twenty-one years of age. He found the Vulgate in the university library, and was astonished to find more gospels and epistles than he had any knowledge of; he then resolved to devote himself to a spiritual life. He withdrew into the Augustine convent at Erfurt, where he spent the next three years of his life in the study of the Bible and of Augustine. Here he laid the foundation of those doctrinal convictions which strengthened him in his struggle against the papacy. He describes very vividly the spiritual crisis through which he passed, the burden of sin which lay upon him, and the relief he found in the doctrine of the forgiveness of sins through Christ.

In 1507 he was ordained a priest, and in the following year he removed to Wittenberg, and became a teacher in the new university, founded by Frederick of Saxony. At first, he lectured on dialectics and physics, but his heart was already given to theology, and in 1509 he became a bachelor of theology and commenced lecturing on the Holy Scriptures. His lectures made a great impression, and his views attracted attention. Besides lecturing he began to

preach, and his sermons reached a wide audience, and produced a powerful influence. Melanchthon said, " His words were not born on his lips, but in his soul," and they moved profoundly the souls of all who heard them.

In 1510 he was sent on a mission to Rome. He described very vividly what he saw and heard there. He was at that time, as he subsequently said, " A most insane papist."

On his return from Rome he was made a Doctor of the Holy Scriptures, and his career as a reformer may be said to have commenced. The system of indulgences reached a scandalous height. The idea was promulgated that the pope could issue pardons of his own free will, which, being dispensed to the faithful, exonerated them from the consequences of their sins. The sale of these pardons had become an organized part of the papal system. Money was needed in Rome to feed the extravagance of the papal court, and its numerous emissaries sought everywhere to raise funds by the sale of indulgences. John Tetzel, a Dominican friar, established himself at Juterbach, on the border of Saxony. Luther's indignation became irrepressible. He drew up 95 theses on the doctrine of indulgences, which he nailed upon the door of the church at Wittenberg, and which he offered to maintain in the university against all impugners. The general purport of these theses was to deny the pope all right to forgive sins. If the sinner was truly contrite, he received complete forgiveness. The pope's absolution had no value.

This bold step of Luther awakened a widespread excitement. The news spread rapidly far and wide. Tetzel was forced to retreat from the borders of Saxony to Frankford on the Oder, where he drew out and published a set of counter theses, and publicly committed those of Luther to the flames. The students at Wittenberg retaliated by burning Tetzel's theses. Eck entered the debate; he was an able man, and an old friend of Luther's, and the arguments between him and the reformer were vehement.

At the first Pope Leo X. took but little heed of the disturbance; he is reported to have said, " Friar Martin is a man of genius, and I do not wish to have him molested." But some of the cardinals saw the character of the movement, which assumed seriousness to the pope, and Luther received a summons to appear at Rome and answer for his theses. His university and the elector interfered, and a legate was sent to Germany to hear and determine the case. The legate would not argue the case, and called upon Luther to retract, but he refused. Negotiations were undertaken by Miltitz, a German and envoy of the pope to the Saxon court. A temporary peace was obtained, but it did not last long.

In 1520 Luther published his famous address to the " Christian Nobles of Germany." This was followed by his treatise " On the Babylonish Captivity of the Church." These works powerfully influenced many minds; he not only attacked the abuses of the papacy

and its pretentions to supremacy, but also the doctrinal system of Rome. Germany was convulsed with excitement. Luther was everywhere the hero of the hour. Charles V. had at this time succeeded to the empire, and he convened his first diet of the sovereigns and states at Worms in 1521. An order was issued for the destruction of Luther's books, and he himself was ordered to appear before the diet. This was above all what he desired—to confess the truth before the assembled powers of Germany. He went to Worms saying: "I will go to Worms though there should be as many devils there as there are tiles on the roofs of the houses." The threats of enemies and anxieties of friends failed to move him. He went, and before the Emperor and princes he gave his reasons in clear, strong and cogent language, first in German and then in Latin. They replied: "We want no reasons, but short answers. Will you recant? Yes or no?" Luther replied, "Unless I am convinced by Scripture and reason, I neither can nor dare retract anything, for my conscience is a captive to God's word, and it is neither safe nor right to go against conscience. There I take my stand. I can not do otherwise. So help me God. Amen." The Spaniards were for burning him. But he returned in safety; but Frederick of Saxony, fearing that he should not be able much longer to protect himself, had him secretly carried to the castle of Wartburg. There he translated the Bible, and inundated Germany with his writings. He not only attacked the papal authority, but the doctrines of Purgatory, Indulgences, Invocation of Saints, Relics, Confession, the Seven Sacraments, and Transubstantiation.

In 1525 Luther married Katharina von Bora, one of nine nuns, who under his influence had emancipated themselves from their religious vows. This step rejoiced his enemies, and alarmed some of his friends. But it greatly contributed to his happiness. The most interesting glimpses we get of him after this are in connection with his wife and children. Luther's great power lay in his personality. He was, in the depth of his soul, a believer in truth. He was unable to understand such men as Erasmus, who believed and yet doubted. Luther's force was in his wonderful earnestness which made his thoughts real to him; so it was not he who spoke but the truth which thundered from his lips. He was so filled with the truth that he took no credit nor blame for what he said. When the pope excommunicated him, he excommunicated the pope, and the one excommunication seemed as valid as the other. The following is his reply to what he called the bull of Anti-Christ.

"If this bull has been prepared with the knowledge of the pope and cardinals, I, then, by virtue of the power which I received in baptism, making me a child of God and a joint-heir with Christ, counsel you in the Lord that you repent and speedily make an end of these devilish atrocities, of these two daring impieties. Otherwise, with all true servants of Christ, I shall hold your seat to be that of Anti-Christ, possessed by the spirit of evil; and if you

persevere obstinately in your madness, I anathematize you, and give you over, with this your Bill and all your decrees, to Satan."

Luther died February 18, 1546.

Melanchthon.

Melanchthon, Philip, Luther's fellow laborer in the Reformation, was born February 16, 1407, at Bretten, in the grand duchy of Baden. He was educated at the university of Heidelberg, where he took the degree of Bachelor of Philosophy in 1512. In the same year he went to Tubingen, and studied theology, took the degree of Master, and in 1514 gave lectures on the Aristotelian philosophy and the classics. About this time he published a Greek grammar. In 1518 he was appoined professor of the Greek language and literature in Wittenberg. He soon decided in favor of the Reformation, and brought to the aid of Luther great attainments in learning, great acuteness in dialectics and exegesis, a remarkable power both of clear thinking and of clearly expressing his thoughts; and a gentleness and moderation that most advantageously tempered Luther's vehemence. In 1521 he published his first great Protestant work on dogmatic theology. It passed through more than fifty editions. In 1541 he went to Ratisbon to conduct the cause of the Protestants in the conference there. But the influence of the papal legate counteracted all his efforts for a peaceful accommodation, and his own party were much dissatisfied on account of the concessions which he made. After Luther's death Melanchthon lost in some measure the confidence of some of the Protestants, by those concessions to the Roman Catholics which his anxiety for peace led him to make; whilst the zealous Lutherans were no less displeased because of his approximation to the doctrine of Calvin on the Lord's supper. He died at Wittenberg, April 19, 1560. Melanchthon was admired as a public teacher. He was essentially a theologian and a scholar.

Neander.

Neander, Johann August Wilhelm, the ecclesiastical historian, was born at Gottingen, Germany, of Jewish parentage. His name prior to baptism was David Mendel. In 1806 he publicly renounced Judaism, and was baptized, adopting, in allusion to the religious change which he had experienced, the name of Neander (Gr. neos, new; aner, a man) and taking his Christian names from several of his friends. His sisters and brothers, and later his mother also, followed his example. He received his early education at the Johanneum in Hamburg. Early his lofty and pure genius began to show itself. He studied theology at Halle, with ardor and success, and concluded his academic course at his native town of Gottingen. In 1812 he was appointed professor of theology at Heidelberg

university; and in the following year was called to the newly established university of Berlin as professor of church history. Here he labored till his death, July 14, 1850. Neander enjoyed immense celebrity as a lecturer; students flocked to him from all parts of Germany, and from distant Protestant countries. His religious character was of a noble Christian type. He was ardently and profoundly devotional, sympathetic, glad hearted, profusely benevolent, and void of selfishness; he inspired universal reverence and was, by the sanctity of his life, a more powerful argument on behalf of Christianity, than by his writings. He was much loved by his students. He gave to the poorer ones tickets to his lectures and supplied them with clothes and money. He contributed much to missionary, Bible, and other benevolent societies. It is believed that he contributed to the overthrow of anti-historical rationalism on one side, and dead formalism on the other more than any other man, from both of which the religious life of Germany had long suffered.

Ridley.

Ridley, Nicholas, one of the most noted leaders of the Reformation in England, was a native of Northumberland, born about the beginning of the sixteenth century. He was educated at the foundation school of Newcastle-upon-Tyne; and subsequently at Pembroke hall, Cambridge. He became a fellow of this college in 1524, and ultimately president of it. The spirit of the Reformation had already begun to penetrate the universities both of Oxford and Cambridge. Tyndale and Bilney had taught the new doctrines at Cambridge; and Ridley, Cranmer, and Latimer, all students of this college, about the same period, had caught something of the spirit of the Reformation. Ridley made a tour on the continent of Europe, and encountered some of the most active reformers; and after three years' absence, he returned, with his principles firmly settled in favor of the Reformation, He became proctor to the university of Cambridge, and in this capacity protested against the claims of the papal see to supreme jurisdiction in England. He was also chosen public orator and, under the patronage of his friend Cromer, was advanced first to one of the king's chaplains, and then, in 1547, he was nominated bishop of Rochester. He distinguished himself by his vehement denunciation of the idolatrous use of images and of holy water, very soon became one of the most prominent, and remained one of the most consistent and inflexible supporters of the reformed doctrines. On the deprivation of Bonner under Edward VI. he became bishop of London. He assisted Cranmer in the preparation of the 39 articles of Protestants. On the death of Edward VI. he warmly espoused the unfortunate cause of Lady Jane Grey; and on its speedy failure, and the accession of Mary, his known connection with it, and his activity in the

cause of Reformation, exposed him to the vengeance of the papal party, which was again in the ascendency. He was committed to the Tower in 1553. On October 16, 1555, Ridley, with Latimer, was led forth to execution. He suffered in front of Balliol College. He was cheerful, steadfast and constant, as he had been throughout his life. His character was pure, and his manner elevated and self-denying.

Rogers.

Rogers, John, (1505-55,) born in England; was educated at Cambridge; ordained and appointed chaplain to the English merchants at Antwerp. Meeting Tyndale and Coverdale, he was led to renounce popery. He became pastor of a German church at Wittenberg. On the accession of Edward VI. he returned to England in 1548 by invitation of Bishop Ridley, and became rector of St. Margaret Moyses and St. Sepulchre, in London, in 1550; in 1551 he was made prebendary of St. Paul's St. Pancras, and rector of Chigwell, and later, divinity reader. On the Sunday after the entrance of queen Mary into London, in 1553, he preached at St. Paul's Cross, denouncing popery, and urged upon the people a steadfast adherence to the doctrines taught in king Edward's time. Summoned before a privy council, he ably defended himself and was released. But August 18th he was made a prisoner in his own house; after six months he was removed to Newgate and treated with great severity. January, 1555, he was tried before Gardiner, bishop of Winchester, and condemned to be burned at Smithfield, February 4th. He compiled the first authorized English Bible, prepared from Tryndale's MS. and Coverdale's translation, which was published under the name of Thomas Matthew.

Savonarola.

Savonarola, Jerome, the celebrated preacher, was born at Ferrara, Sept. 21, 1452. He was educated at home and, at a very early age, became deeply versed both in the philosophy of the schools and in the Greek philosophy. His second appearance in the pulpit of San Marco at Florence was a complete success. His subject was the sinfulness and apostacy of the time. The visions of the Apocalypse he applied with directness to the evils of the age. The whole spirit of the social and intellectual movement of which Florence was the center, was at variance with the lofty Christian spirituality in which Savonarola placed the first conditions of the restoration of true religion and morality. His preaching was in direct antagonism to the established system of the government, and the worldly, irreligious manners of the age; he aimed to make Florence a model republic of a Christian commonwealth, of which God himself was the chief ruler, and His gospel the sovereign law,

and thus the most stringent enactments were made for the repression of vice, and of all the sinful follies by which it is maintained. All the haunts of debauchery were suppressed; gambling in all its forms was prohibited; the vanities of dress were restrained under the impulse of popular enthusiasm. Women flocked in troops to the public square to fling down their costliest ornaments. He did not spare even the pope. His interpretation of the Scripture, especially of the Apocalypse, drew upon him the displeasure of Rome. In 1495 he was cited to answer a charge of heresy at Rome; and on his failing to appear, he was forbidden to preach. He was again summoned to Rome; and again he disregarded this order. In 1497 he was excommunicated, but he openly declared the censure invalid, because unjust, and refused to hold himself bound by it. He was finally tried at Rome and declared guilty of heresy and seditious teaching, and he with two companions were executed, and their bodies burned by the executioner.

Sharp.

Sharp, James, Archbishop of St. Andrews, was born in the castle of Banff, May, 1618. Educated for the church at the university of Aberdeen, where he attained distinction as a student; after visiting England, and becoming acquainted with several eminent English divines, he returned to Scotland, and was appointed a professor of philosophy at St. Andrews, and soon after minister of the parish of Crail. Sharp having been educated a Presbyterian, and afterwards favoring Episcopacy, caused Presbyterians to affirm his perfidy. The Scottish parliament that met Jan. 1, 1661, rescinded every act passed since 1638; this made Episcopacy to remain the church of Scotland as settled by law. Soon after a council held in Whitehall, Sharp was nominated archbishop of St. Andrews; he went up to London, and there he was formally consecrated. His government of the Scottish church was tyrannical, and he became an object of hatred to most of his countrymen. Sharp was assassinated on Magus Moor, near St. Andrews, May 3, 1679, by a band of fanatical Covenanters.

Swedenborg.

Swedenborg, Emanuel, was born in Stockholm, Jan. 29, 1688, and died in London, Mar. 29, 1772. He was educated at Upsal. In 1724 he was offered the professorship of mathematics at Upsal which he declined. He published several books of scientific questions which are standard works. We pass by these to call attention to his wonderful spiritual revelations, which began in 1744. He resigned his professorship in 1747 that he might devote himself to his office of seer. He professed to enjoy free access to heaven and hell. In 1749 he issued in London the Arcana Caelestia which was completed in 1756 in eight quartos.

We will copy a few extracts from his revelations. Adam signified the most ancient church, and the flood its dissolution. Noah, the ancient church, falling into idolatry, was next superseded by the Jewish. The spiritual sense pervades the Scriptures. They are read in heaven in the spiritual sense, but as that sense treats exclusively of God and the human mind, it is void of every reference to earthly scenes, persons and events. By reason of its symbolism of the inward sense, the letter of the Scripture is holy in every jot and tittle, and has been preserved in immaculate perfection. The Jewish dispensation having reached its period, God appeared in Jesus Christ. He assumed human nature in the Virgin, wrought it into conformity with himself, glorified it and made it divine. The effluence from the redeemed humanity is the Holy Spirit. Swedenborg was a Unitarian, in a sense reverse from Socinian. He saw God in the Savior, and regarded him as the sole object of worship. The church initiated by the divine advent came to an end in the 18th century, and Swedenborg witnessed the last judgment affected in the year 1757 in the world of spirits; then commenced the new dispensation, signified by the new Jerusalem in the Revelation of which Swedenborg was the precursor, and his writings the doctrine. To the objection that the doctrine is strange and novel, he replies that mankind were not prepared for its reception, and that the early Christians were too simple to understand it.

One of the chief ends of his mission was the revival of the lost science of correspondences. The law of correspondences is universal; the natural world is the outbirth of the spiritual world, and the spiritual world of the invisible mental world. Unseen evil is manifested in things hurtful and ugly; unseen good, in things useful and beautiful. Man is a summary of nature; nature in man is diffusion; all things, therefore, in nature, in fire, air, earth, and water—every beast, bird, fish, insect, and reptile—every tree, herb, fruit, and flower, represent and express unseen things in the mind of man. The Scriptures are written according to correspondences, and by aid of the science their mysteries are unlocked. By it, too, the constitution of heaven and hell is revealed. There are three heavens, consisting of three orders of angels, the first distinguished for love, the second for wisdom, and the third for obedience. All angels have lived on the earth; none were created such. They are men and women in every respect; they marry, and live in societies, in cities and countries just as in this world, but in happiness and glory ineffable. All in whom love to God and man is the ruling principle, go to heaven at death. Between heaven and hell a perfect equilibrium is maintained. As there are three heavens there are also three hells, and every angelic society has an infernal opposite. All in whom self-love is the ruling motive, go to hell. There is no resurrection of the earthly body. Swedenborg professed to enjoy a numerous acquaintance with departed celebrities, and some of his verdicts on character are appalling; for example, he describes

king David and St. Paul as among the lost, while Louis XIV. and George II. are distinguished angels. He did not confine his intercourse with spirits from earth, but extended it to souls from the moon and planets. For these visions, which he enjoyed while sitting in his chamber, he had this explanation: in the spiritual world there are appearances of space, yet there is nothing of the objective reality which here divides London from Melbourne; if one spirit desires to see another, the desire instantly brings them together.

He taught that God alone lives. Creation is dead—man is dead; and their apparent life is the divine presence. God is everywhere the same. There is a difference in the appearance, which is the difference in the recipients; by one he is not received in the same degree as another. A man more adequately manifests God than a tree; that is the only distinction. The life of devils is the life of God's presence perverted in disorderly forms. Swedenborg made no attempt to establish a sect. All his works were written in Latin, and received little attention from his contemporaries. Apart from his visions, there was nothing peculiar about him. He was affable in society, and discussed politics and finance in the Swedish Diet like a man of the world. He was never married. In diet he was a vegetarian.

Tyndale.

Tyndale, William, an eminent English reformer and martyr, well known as a translator of the Bible. He was born about 1484, and was educated first at Oxford and afterward at Cambridge. He was from his youth addicted to the study of the Scriptures. He frequently engaged in religious disputes with clergy, and soon incurred their wrath by what they deemed the heresy of his opinions. He retired to Germany in 1524, and while there he translated the New Testament into English, which was published in 1525, and conveyed into England. This work was eagerly received by the English, and several reprints of it were produced by the Dutch printers. He continued on the Continent, writing tracts in advocacy of the reformed doctrines. In 1530 he published a translation of the Pentateuch, and in 1531 the book of Jonah. In 1533 he took up his abode in Antwerp, where he published two revised editions of the New Testament. In 1535 he was treacherously arrested and, after a confinement of sixteen months, was publicly strangled and burned as a heretic at Antwerp in 1536. Tyndale was a man of great learning as well as talent, and his own writings, in addition to his translations of the Scriptures, show how well adapted he was for the great work of his life, so fearlessly carried out. Our modern version of the New Testament is substantially Tyndale's translation with modernized spelling.

Waldo.

Waldo, Peter, of Lyons, a merchant of the 12th century, and leader of a wide-spread struggle against the corruptions of the clergy. The Waldenses derive their name from Waldo. He had the four gospels translated, and maintained that laymen had a right to read them to the people. He exposed in this way the prevalent ignorance and immorality of the clergy, and brought down their wrath upon himself. His opinions were condemned by a general council in 1179, and he retired to the valleys of the Cottian Alps. A long series of persecutions followed, but Waldo's followers could not be forced to abandon their opinions.

Watts.

Watts, Issac, D. D., was born July 17, 1674, at Southampton. His early education was at the grammar school. At the age of sixteen he was sent to an academy in London. Here his devotion to his studies was so excessive as to permanently injure his constitution. As his health permitted, he continued to discharge his clerical duties, and to occupy himself with literary pursuits. His theological works were numerous. His treatise on logic was used as a text book by the university of Oxford. He is more distinguished for his religious poetry than for his theological works. His psalms and hymns were long used exclusively in the churches, and many of them are found in all modern church collections. The soul of many a saint has been wafted heavenward in praise to our adorable Redeemer in singing those sublime songs.

Charles Wesley.

Wesley, Charles, English clergyman and hymn-writer, younger brother of John Wesley; born in Epsom, Lincolnshire, Dec. 18, 1707; died in London, Mar. 29, 1788. He was educated at Christ Church, Oxford, and there he began to observe the method of study prescribed by the university. He visited Georgia with his brother John, and he took an active part in the subsequent work in England. He was a clear and simple preacher, and a man of fervent piety. He was far removed from asceticism. He is the author of a great number of hymns in use among Methodists; some are among the best and most admired in the English language, and many a heart has been fanned to heavenly flame by singing these melodies.

John Wesley.

Wesley, John, the founder of Methodism, was born at Epworth, in Lincolnshire, England, June 17, 1703. The father, grand

father, and great grand father of John Wesley were ministers of the Church of England, of Puritan principles. John was the second of a family of nineteen children. His mother, Susannah Annesley, was a woman of remarkable intelligence and fervent piety, who devoted hereslf very much to the education, particularly to the religious education of her children. Her eldest son, Samuel, was a high churchman, and strongly disapproved of the peculiar course of his brothers John and Charles. John Wesley was a very diligent and successful student, and graduated at Oxford, in 1726, as M. A., and was elected fellow of Lincoln college, Oxford. In the same year he was appointed Greek lecturer and moderator of the classes. He became curate to his father at Wroote, a small living which Samuel Wesley held along with that of Epworth, and while serving here, he was advanced to priest's orders in 1728. He returned to Oxford, and with his younger brother, Charles, entered into those religious associations from which Methodism sprang. In 1735 John Wesley was induced to go out to Georgia, to preach to the Indians and colonists. His religious views at this time were strongly tinctured with asceticism. He attempted to establish a discipline in the colony, very different from that of the Church of England, and failed in the attempt. The difficulties of his position were increased by an affair in which he became involved with the daughter of the chief magistrate of Savannah, whom he wished to marry; but, on the advice of the Moravian bishop and elders, he withdrew from her, and she very soon marrying another, Wesley refused her admission to the communion, upon which her husband raised an action at law, and Wesley, finding Savannah no suitable place for him, returned to England. With religious zeal undiminished, he maintained an intimate connection with the Moravians in London. On May 24, 1738, he attended a meeting of a society in Aldersgate street; and when one was reading Luther's Preface to the Epistle to the Romans, he experienced such a change of religious feeling that he ever afterward regarded this as the time of his conversion. In 1739 he began the practice of open-air preaching. From this time the history of Wesley's life became very much the history of Methodism. In 1740 he separated himself from the Moravians, differing from them in important points of doctrine, and the same year the breach took place between Whitefield and him, which divided the Methodists into two sections — Calvinistic and Arminian. In his evangelistic work, and in organizing the Methodist body, Wesley was indefatigable. He seldom traveled less than forty miles a day, usually on horseback, till near the close of his life, when he used a chaise. In 1752 he married a widow with four children, which proved an unhappy marriage, and a separation ensued. His health gradually declined during the last three years of his life, and after a short illness, he died in London, March 2, 1791, in the 88th year of his age. He was a voluminous writer. His preaching was clear and argumentative, not passioned like

Whitefield's; his countenance was mild and grave, and his manners agreeable, although he exercised a very imperial domination over the preachers of the Methodist body. He was a man of great benevolence, and gave all his living to the poor.

Whitefield.

Whitefield, George, one of the founders of Methodism, was born in the Bull Inn, at Gloucester, on December 16, 1714; he was educated at the grammar school of his native town. He was distinguished by his elocutionary display at the annual visitations. Subsequently he obtained admission as a servitor at Pembroke College, Oxford, in his 18th year. About three years earlier, John and Charles Wesley had laid, in the university of Oxford, the foundation of Methodism. It was not until Whitefield had been upward of a year at the university that he became associated with the Methodists. He at once made himself remarkable among them for his zeal in laboring, above his strength, among the sick and prisoners in the jail. His health gave way, and he returned home, where his native air soon restored him; after this he carried on at Gloucester the same pious and self-denying labors which he had begun at the university. The bishop of the diocese offered to admit him to orders, which was accepted, though Whitefield was only twenty-one. He preached his first sermon in Gloucester cathedral, and the effect of it was remarkable. The vehemence and earnestness of his oratory deeply moved the audience, and five persons are said to have been driven mad with fear and excitement. Complaints were made to the bishop. He simply said that he hoped the madness would last to the following Sunday. During the next two years, Whitefield preached with similar results in various churches in England. He went to London, and his success was immediate, and much exceeded all of his previous efforts. The churches were filled many hours before the time of service. He visited America and returned in a few months, and was admitted to priest's orders. He soon went back to America, but not before a beginning had been made of his split with the English church, whose clergy he offended by preaching in the open air, whether he got permission from the parish clergyman or not, and by deviating from the liturgy of the church, whenever he thought best. But the remarkable and beneficial effects of his preaching on the rude miners and others who flocked to hear him, consoled him from clerical censure. His second visit to America occupied nearly two years. He returned to England in 1741. At this time both Wesley and Whitefield were disowned by the Established Church; and doctrinal differences led them to separate. Wesley believed and preached the doctrine of universal redemption. Whitefield was a rigid Calvinist. Each thought his belief of the utmost importance, and each excommunicated the other. Whitefield's supporters built him a large shed at

Moorfields, near Wesley's chapel, and his preaching gathered immense audiences around him. But he had no talent for organization; and as soon as he went away his supporters began to disperse. The countess of Huntingdon, a lady of wealth and of abilities, became a convert to his views, and appointed him her chaplain; she built and endowed chapels to maintain his Calvinistic doctrines. This was known as the Huntingdon connection. Whitefield made a missionary journey to Scotland in 1741. At Cambuslang, in Lanarkshire, inhabited by rude colliers, his preaching produced one of the most remarkable revivals of modern times; many thousands were stricken with concern about their souls, and violent physical manifestations followed—foaming at the mouth, bleeding at the nose, and convulsions. Some attributed this to divine influence, others to the devil. Whitefield on leaving Scotland went into Wales and married Mrs. James, a widow. His marriage, like that of Wesley, was not a happy one; and it is recorded that the death of his wife set his mind much at liberty. Whitefield made seven visits to America. The last time in 1769. He was ill at the end of the voyage, and died at Newbury, near Boston, on September 30, 1770.

Wishart.

Wishart, George, one of the early reformers of Scotland, is supposed to have been a native of Forfarshire. The exact date of his birth is unknown. In the beginning of the sixteenth century he taught a grammar school at Montrose, and made himself remarkable by introducing the study of Greek. He began also to preach the doctrines of the Reformation, and was obliged to flee into England. Here he preached the same doctrines. But in 1538 he was seized and threatened with death; he publicly recanted. Later he is found at Cambridge, advocating the reform movement, under the influence of Bilney and Latimer. He returned to Scotland in 1544, with the commissioners sent to negotiate a treaty with Henry VIII., and then he entered upon his special reforming mission, which terminated in his martyrdom. He possessed great power as a preacher, traveling from town to town, and county to county, making a great impression by his stirring words. His activity and influence were too prominent long to escape notice. After preaching a powerful sermon at Haddington, he was made a prisoner by the earl of Bothwell. He was conveyed to St. Andrews, and immediately put upon his trial before an ecclesiastical tribunal. Arran, the governor, refused to give his countenance to the proceedings; nevertheless he was condemned to be burned at the stake, and the sentence was carried out before the castle at St. Andrews on March 1, 1546. At the stake he said, " He who from yonder high place beholdeth us with such pride shall, within a few days, be in the same ignominy, but now he is seen proudly to rest

himself." This prophecy was fulfilled, for in a few days the cardinal Beaton was assassinated.

Wycliffe.

Wycliffe, John de, the greatest of all the reformers before the Reformation, was born 1324, near Richmond in Yorkshire, England. He studied at Oxford. About 1363 he took his degree and began to read lectures at Oxford, in which his anti-Romish views were first expounded. In 1374 he was presented to the parish of Leitterorworth, of which he remained priest until his death.

He was advanced to be one of the king's chaplains. Edward III. and his Parliament called upon him to answer the papacy regarding the exaction of certain tribute money. This he did at Oxford in an ingenious and powerful manner, and thus showed his antipathy to the pretentions of Rome. In 1374 he was sent by Parliament to confer with the papal legate at Bruges, concerning certain abuses of the papacy. Soon after his return to England, he styled the pope anti-Christ, the proud worldly priest of Rome, the most cursed of clippers and cut purses. In 1378, he was summoned to a convocation, to be examined for his opinions. He obeyed the summons, attended by John of Gaunt and others. A great tumult ensued, the London citizens bursting into the chapel and frightening the synod of clergy who were ordered to stop the proceedings. The papal authority was then invoked against him, and Gregory VI. issued several bulls and three addresses to the archbishop of Canterbury and other bishops, one to the king, and one to the university of Oxford, commanding an inquest into the erroneous doctrines of the reformer. Wycliffe was again summoned before the prelates at Lambeth; favored circumstances enabled him to escape with an injunction to refrain from preaching the obnoxious doctrines. These proceedings only served to make Wycliffe a more thorough reformer. He now entered upon his great work of translating the Scriptures and circulating them among the common people. He had a great retinue of poor preachers who went from village to village bearing copies of parts of them. The middle class heard him gladly. A rupture with the papacy seemed to be inevitable. But the times were not ripe for this. Many who sympathized with him, were afraid of his views on transubstantiation. He was summoned to answer on this question at the Greyfriars, London, and later in a convocation in 1332. He defended himself with great power. But his defence was unavailing. He was banished from Oxford. He died in 1384.

Zinzendorf.

Zinzendorf, Nicolaus Luchoig Count von, the founder of the existing sect Moravian brethren, was born at Dresden, May 26, 1700. His father, a state Saxon minister dying when Zinzendorf was a

child, he was educated by his grand mother, a learned and pious lady, the baroness von Gersdorf. He took part in devotional exercise while a mere child. In 1710 he went to Halle, where he spent six years under the special care of Francke, the philanthropist. Zinzendorf founded a religious society among his fellow pupils to which he gave the name, "Order of the Grain of Mustard Seed." In 1716 he was sent to Wittenberg, where he adhered to his early religious impressions. Two years afterward he traveled through Holland and France, everywhere endeavoring to convert the distinguished persons whom he met to his own religious views. On his return to Dresden, he was appointed a member of the Saxon state council, and married the sister of the count Reuss von Ebersdorf. But political life was little to his mind, and he returned to his country-seat in upper Lucastia. While residing there he met Christian David, a member of the old sect of Moravian brethren, of whom some still remained in Moravia, professing the doctrines taught by John Huss. David described the persecutions to which the sect were exposed; and Zinzendorf invited him and his friends to settle on his estate. They accepted the proposal, and the colony received the name of "Herrnhut." Zinzendorf was very liberal to the settlers, and their success attracted much attention. In 1734 Zinzendorf went under a feigned name to Stralsand to pass an examination in theology, and was ordained a minisetr of the Lutheran church. In 1736 he was banished from Saxony, on a charge of introducing dangerous novelties in religion. He repaired to Holland, where he founded a Moravian colony, and afterward to Esthonia and Livonia, where he also founded colonies. In 1737, at the request of the king Frederick William I. of Prussia, he was ordained bishop of the Moravians. In the same year he went to London, where he was received with much consideration by Wesley. In 1741 he went to North America, accompanied by his daughter, and founded the Moravian colony at Bethlehem. The Herrnhuters, in the meantime, by their good conduct and industry, had won the respect of all classes in Saxony, and in 1747 Zinzendorf was allowed to return to Herrnhut. Having received authority by act of Parliament to establish Moravian settlements in the English colonies of America, he returned thither to do so. He finally settled at Hernhut; and his first wife being dead, he married Anne Nitschman, one of the earliest colonists from Moravia. He died on May 9, 1760. Thirty-two preachers from all parts of the globe accompanied the coffin to the grave. He was the author of more than 100 works in verse and prose. His hymns, used in worship by the Moravians, are objectionable on account of their pious indecency. The same may be said of his sermons, especially of those which refer to the Holy Ghost as a spiritual mother. His writings are often incoherent or mystical, but they abound with passages in which deep and original thought is expressed with great clearness and beauty.

Zwingli.

Zwingli, Ulrich, one of the most important of the reformers, was born January 1, 1484, at Wildhaus, in canton of St. Gall, Switzerland. He studied first at Bern, then at the university of Vienna, where he devoted himself to philosophy; and afterward at Basel, where he directed his attention to theology. In 1506 he became pastor in Glarus. At this time his studies were chiefly directed to the Latin classics and the church fathers. Having begun to learn Greek in 1513, he from that time devoted himself to the New Testament. He wrote out the Epistles of Paul in the original language, and learned them by heart, which was of great service to him in his disputations. In 1516 he began to preach against many abuses prevailing in the church; he also called upon the bishops of Litten and Constance to bestir themselves for the improvement of the church under the guidance of the Word of God. So little was he then suspected that the papal legate, Antonio Pulci, conferred on him, in 1518, the diploma of the chaplain to the holy see. He was soon afterward called to Zurich, and he entered on his office as pastor in the great cathedral there, January 1, 1519, with a discourse in which he declared himself for the pure gospel unfettered by glosses. In this office, to which was joined in 1521 that of canon in the cathedral, he laid the foundation of his subsequent work as reformer. In 1518 Bernardin Samson came to Switzerland, selling indulgences for the benefit of the papal court. Zwingli opposed him with the whole force of his pulpit eloquence, and succeeded so well that Samson was not allowed to enter Zurich. The magistracy of Zurich supported the reformer, so that in 1520 they issued an order throughout their jurisdiction that the Word of God should be taught without human additions. In 1522 Zwingli wrote against the fasts of the Roman church; he also began to study Hebrew. In January, 1523, the government of Zurich invited all the theologians disposed to enter the list with Zwingli to a conference at Zurich, which was attended by 600 clergy and laity. Zwingli had arranged 67 articles of faith, and he defended them so ably that the council declared in favor of his doctrines, and upheld him and his assistants in adhering to them. In the second council, (October, 1523,) before 900 people, Zwingli spoke against the worship of images and the mass. This caused the removal of all pictures and statues from the churches of Zurich and its jurisdiction; and this was followed in 1524 by the abolition of the mass. In the same year Zwingli married Anna Rheinhard. In the following year he published his creed of "The true and false religion." He had thus, in a few years, placed the work of reformation in his native land on a solid footing. He was actively supported by the magistracy of Zurich, who abolished the begging friars, brought matters relating to marriage before the secular courts, and instituted a better management of church prop-

erty. On many points Zwingli was at one with Luther; only in regard to liturgical matters he carried out his reform more radically according to the Bible, and he rejected the dogma of the presence of Christ in the Lord's supper. In 1529 a meeting was called to harmonize the Saxon and Swiss reformers. The conference lasted three days, but little progress was made. The armed forces of the papacy declared war against Zurich, and Zwingli fell in battle, October 11, 1531.

Intelligence.

The reformers were intelligent men. Every one of them whose names we have given, except George Fox, were college or university bred men. They had the benefit of the best educational institutions that the respective countries afforded during those times. This fact is strong evidence in favor of intellectual culture. Ignorant men could never have accomplished what they did. These reformers applied their trained power to the greatest of all questions, the one in which He who endowed them with minds was the most interested.

SECTION XIX.

European Churches.

Albigenses.

Albigenses were various sects of Christians that abounded in the south of France about the beginning of the 13th century. They all agreed in renouncing the authority of the popes and the discipline of the Romish church. The name arose from the circumstance that the district of Albigevis was the first point against which the crusade of Pope Innocent III., in 1209, was directed. The legate, Arnold, directed the expedition, took by storm Beziers, and massacred 20,000—some say 40,000 of the inhabitants, Catholics as well as heretics. "Kill them all," said Arnold; "God will know his own." Simon, count of Montfort, who conducted the war under the legate in other places, proceeded in the same relentless way. The conquered lands were given as a reward to Simon of Montfort, who never came into quiet possession of the gift; for at the siege of Toulouse, 1218, he was killed by a stone, and counts Raymond IV. and VII. disputed the possession of their territories with his son. But the papal indulgences drew fresh crusaders from every province of France to continue the war. After hundreds of thousands had perished on both sides, a peace was concluded in 1229. These provinces, hitherto independent, were now, for the first time, joined to the kingdom of France; and the pope sanctioned the acquisition, in order to bind Louis more firmly to the papal chair, and induce him more readily to admit the Inquisition. The Albigenses were handed over to the proselytizing zeal of the order of the Dominicans, and the bloody tribunals of the Inquisition; both used their utmost power to bring them to the stake, and inflicted severe punishments on the penitent converts. The Albigenses gradually disappeared.

The Anglo-Catholic Church.

Anglo-Catholic Church—a term employed to designate collectively those churches which embrace the principles of the English Reformation. It is not meant that her origin dates from that event. The origin is not traced to a Roman, but to an Eastern source. She claims the name Catholic, because she is united, in origin, in doctrine, and in form of government, with the universal church as it has existed, with various differences of rites and ceremonies, in all countries and in all ages. Eusebius asserts that some of the apostles passed over into Britain. Tertullian, who lived

in the second century, speaks of places in Britain, that, though inaccessible to the Romans, were subject to Christ. . At the council at Arles, 314, there were three British bishops present. The Saxons drove Christianity into the mountainous districts of Wales. Augustine, on his arrival, found seven bishops and one archbishop. The British church differed from the Roman, but followed the customs of the Greek church. In the seventh century under Theodore the two churches in Britain became united. From the beginning of the 8th to the 16th century she became gradually and at last completely assimilated in doctrine and practice to the church of Rome, as well as subject to her domination; and the fact of her having at length freed herself from both, is in no small degree due to her having existed in Saxon times, in a state of freedom and purity. Wickliffe advocated reform, a hundred and fifty years previous to the Reformation. The overthrow of the papal supremacy was effected by Henry VIII., but that monarch rather hindered the Reformation, which made rapid progress when Edward VI. came to the throne. The bloody Mary interposed a check to the progress, and it was not till the accession of Elizabeth that the principles of the Reformation finally triumphed, and the Anglo-Catholic Church assumed the form in which she has since continued to exist. She bases all her teaching upon the books of the Old and New Testaments, and she recognizes only two sacraments which are baptism and the Lord's supper; she denies the doctrine of transubstantiation and the propitiatory sacrifice of the mass; she forbids the adoration of the Virgin, saints, and angels, and the reverence of relics and images; she also denies the doctrine of purgatory, and the spiritual supremacy of the pope. She has an Episcopal form of government in distinction from the Presbyterian churches, and she claims her unbroken succession of her orders from the apostles, as one of her most esteemed privileges. She differs from the Lutherans on the doctrine of consubstantiation in the Lord's supper. She differs from the Calvinists as to the extent of the efficacy of Christ's death, they believeing only in particular, she in universal redemption, not that all men will be saved, but that Christ died for all.

The Anglo-Catholic church embraces the Church of England, the Protestant Episcopal Church in Ireland, the Episcopal Church in Scotland, and all the American Episcopal churches.

The Thirty-Nine Articles.

Articles, The Thirty-nine, of the Church of England, are the articles of religion which were agreed upon by the archbishops and bishops of both provinces and the whole clergy in the convocation held in London in the 4th year of Elizabeth, (1562) under archbishop Parker. In 1549 Parliament passed an act empowering king Edward VI. to appoint a commission of 32 persons to make

ecclesiastical laws. The commission was appointed, and they drew up a code of 42 articles which were set forth by the king's authority in 1553. Immediately after their publication Edward died, and one of the first acts of the convocation, summoned with the Parliament in the first year of queen Mary, was to declare that these 42 articles had not been set forth by the agreement of that house. In 1558 Elizabeth succeeded Mary. In 1559 Parker was installed in the see of Canterbury, and the other sees were filled up. The convocation met in 1562, revised the 42 articles of faith, and reduced the number to 39. They were printed in both Latin and English The convocation ratified them in 1571, and the same year an act of Parliament was passed compelling the clergy to subscribe to such of them only as concern the confession of the true Christian faith and the doctrines of the sacraments.

The 39 articles contain what the Church of England holds to be a fair Scriptural account of the leading doctrines of Christianity, and the condemnation of the principal errors of the church of Rome, and of certain Protestant sects. They are a legal definition of the doctrines of the Church of England; and were adopted by the convocation of the Irish church in 1635, and by the Scotch Episcopal church at the close of the 18th century.

Baptists.

Baptists refuse to acknowledge any great name as founder of their sect. They trace their origin to the primitive church itself, and refer to the Acts of the Apostles and their epistles as affording, in their opinion, incontestable evidence that their leading tenets have the sanction of inspiration. When Christianity became corrupted by the rise of Anti-Christ, they point to the maintenance of their Scriptural practice among the Cathari and Albigenses and other sects of the middle ages, who, in the midst of surrounding darkness, continued to hold fast the apostolic testimony. They sprung into notice in England under Henry VIII. and Elizabeth. They were persecuted under both reigns, but they received freedom to meet for worship from James II. and complete religious liberty under William III. Ever since they have diffused their principles extensively in Great Britain and North America. They hold the plenary inspiration and supreme authority of the Holy Scriptures as a revelation from God; the equal deity of the Son and the Holy Spirit in the unity of the Trinity.

The Baptists hold that the validity of baptism depends on an intelligent faith on the part of the recipient. They maintain that the ordinance, as explained in the New Testament, always points to a moral and spiritual change, apart from which it is a meaningless ceremony. They hold that only immersion in water is baptism. They argue that the original term baptize conveys this meaning and no other.

Their form of church government is congregational. They maintain that the only orders of officers remaining in the church since inspiration ceased are pastors, also called elders and bishops, evangelists, and deacons. They maintain that each church is possessed of self government under its exalted head Jesus Christ.

Next to the Moravians the Baptists were the first in the field of missions. They have planted churches in India, Ceylon, in Bahamas, the West Indies, Africa, and China. No mission band has surpassed them in carrying out our Lord's command to preach the gospel to every creature. The names of Carey, Marshman, Ward, and Knibb will be held in grateful remembrance by all succeeding generations.

Particular Baptists.

Baptists, Particular, so called because they hold that Christ died for an elect number, while general Baptists maintain that he died for all men.

English Baptists in their church order and government are the same as Congregationalists, the rite of baptism excepted. Scotch Baptists, properly so called, insist on a plurality of pastors in every church, and the exercise of mutual exhortation by the members in their public assemblies. There are Baptist churches in England who are Scotch in their order, and English Baptists in Scotland who are English in their order. Seventh Day Baptists we believe are to be found almost wholly in America. There are, besides these great divisions, various small associations of Baptists scattered over Great Britain, and the continent of Europe, and in America, whose opinions cannot be gathered up into systematic arrangement, and who would not approve of being identified with any of the sects here set down.

Bible Christians.

Bible Christians were formed by a local preacher named Bryan, who seceded from the Wesleyans in England in 1815. The only distinction between them and the original body appears to be that they receive the eucharistic elements in a sitting posture. In 1875 they had 26,699 members and 276 preachers.

Brethren of the Holy Trinity.

Brethren of the Holy Trinity, a society in the 12th century, in France, whose members were pledged to give a third of their revenues towards the redemption of Christians who were in Mohammedan or infidel slavery.

White Brethren.

Brethren, White, a sect of the 15th century that sprang up in the Italian Alps. Their leader claimed to be Elijah the prophet; they were clad in white and carried crucifixes from which blood appeared to come. The leader, who appears to have left no name, prophesied the destruction of the world, and for a time had great success; but Boniface IX. seized the prophet and burned him at the stake, and within a year the sect passed out of existence.

Cameronians.

Cameronians, a religious sect in France, followers of John Cameron of Scotland. They are moderate Calvinists, and assert that the will of man is determined only by the practical judgment of the mind; that the cause of men's doing good or evil proceeds from the knowledge that God infuses into them, and that God does not move the will physically, but only morally, by virtue of its dependence on the mind. This peculiar doctrine of grace and free-will was adopted by many eminent teachers who thought Calvin's doctrine too harsh.

Apostolic Catholic Church.

Catholic Church, Apostolic, is the name of a body of Christians which was formed as the result of a series of lectures on spiritual gifts delivered by Rev. Edward Irving, in the winter of 1829-30, in Regent Square, London. He maintained that those gifts which are usually called extraordinary, were not meant to be confined to the primitive church.

About the same time there occurred in the west of Scotland, at Port Glasgow, certain strange phenomena. After investigation by some of the members of Mr. Irving's church it was concluded that the manifestations were genuine; that there had been miraculous healings and speaking with tongues. Shortly after, members of his own church received the gift of prophecy, and some spoke in an unknown language. The gift of prophesying consisted chiefly in exhortation to holiness, interpretations of Scriptures, opening of prophecy, and explanations of symbols. After some time, Irving was deposed by the Church of Scotland. This resulted in the founding of the Apostolic Catholic Church based upon the following principles:

There are, as in the apostolic times, four ministries: 1st, that of apostles; 2nd, that of prophets; 3rd, that of evangelists; and 4th, that of pastors. The apostles are invested with spiritual prerogatives; they alone can minister the Holy Ghost by the laying on of hands; to them the mysteries of God are revealed and unfolded to the church; and they decide on matters of order and

discipline. The function of the prophets has been already indicated. The work of an evangelist mainly consists in endeavoring to bring in those who are without. The angel of the Catholic Apostolic Church corresponds with the bishop of other Christian denominations. The ministers of each full congregation comprise an angel, with fourfold ministry (consisting of elders, prophets, evangelists, and pastors,) and a ministry of deacons to take charge of temporal matters. The ministry is supported by tithes. In common doctrines they do not differ from other churches.

Catholic, or United Copts.

Catholic, or United Copts, a body of about 10,000 native Egyptians who acknowledge the authority of the pope of Rome. In 1855 one of their priests was appointed vicar apostolic and bishop in partibus.

Christiansfeld.

Christiansfeld, a settlement of Moravian brothers, in the northern part of Schleswig, was founded in 1772. It consists of 64 houses and about 700 inhabitants. The houses, which are well built and cheerful in appearance, are arranged in two parallel streets, with the church upon a green plot in the middle. The settlement is represented by the inspectors or chiefs appointed by the directors of the fraternity, and the representatives elected by the members of the sect. The manufactures are linen, soap, cotton, leather, etc.

The Covenants.

Covenants, The, known in Scotland, are two in number—the National Covenant and the Solemn League and Covenant.

National Covenant was a bond of union or agreement, drawn up at Edinburgh in 1638, by the leading Presbyterian ministers, and subscribed by vast numbers of persons of all ranks of life. It embodied the confession of faith of 1580 subscribed by James VI. in his youth and again recognized in 1590 and 1596; and was binding on all who signed it to spare nothing which might save their religion. The proximate cause of this manifestation was the attempt of Charles I. to enforce Episcopacy and the use of the service-book in Scotland. The general assembly, which met at Glasgow, Nov. 21, 1638, ratified the National Covenant and the confession of faith which it embraced, and deposed the whole of the hierarchy which had been established by Charles I. The National Covenant was subsequently ratified by the 5th act of the second Parliament by Charles II., at Spey, June 23, 1650, and at Scoon, Jan. 1, 1651. The document comprehends the Westminster

Confession of faith, in use by the Church of Scotland. It repudiates the jurisdiction of the pope, and all ceremonial observances and errors of the Romish church.

Solemn League and Covenant was a document dated four or five years later than the National Covenant. The Solemn League and Covenant was subscribed by many of all ranks in Scotland and England, including the assembly of divines at Westminster, was ratified by the general assembly at Edinburgh, Aug. 17, 1643, and the Scottish parliament, July 15, 1644, and subscribed by Charles II. at Spey, 1650, and Scoon 1651. While the National Covenant refers to the observance of the Presbyterian polity within Scotland alone, the Solemn League and Covenant is much more comprehensive. Those who subscribed to it endeavored to bring about a uniformity in religion and church discipline in the three kingdoms; they endeavor the extirpation of popery, and prelacy (that is, church government by archbishops, bishops, their chancellors, and commissaries, deans, and chapters, archdeacons, and all other ecclesiastical officers depending upon that hierarchy.)

Such were the famous Covenants, at one time enforced by civil penalties and for which their adherents, under the name of Covenanters, fought and suffered in Scotland. At the Revolution the two Covenants were set aside, and cannot be said to have now any practical effect in any part of the United Kingdom. The obligations undertaken by the sovereign, and the modern acts of Parliament abolishing religious tests on taking civil office, and admitting Roman Catholics, Non-conformists, and Jews to Parliament, are totally at variance with the Covenants.

Dissenters.

Dissenters is the common appellation of those who dissent or differ from the Established Church of their country in any of its doctrines, government, or in any part of its constitution, and therefore separate themselves from it. The term Dissenters belongs to Protestant countries, and not to the Roman Catholic church. The measure in which the rights of Dissenters are conceded by law, may be esteemed a fair test of the religious liberty enjoyed in a country, and of the general enlightenment of a people. The term Dissenters is of English origin; it appears to have come into use in the 17th century as synonymous with Non-conformists; from England its use was transferred to Scotland in the 18th century after the Secession church had been founded in that country. The term is applied to those Protestant denominations which dissent from the doctrine and practice of the church established by law. Immediately after the Reformation Dissenters or Non-conformists, as they were then called, were subjected to severe restrictions and penalties. During the rebellion the laws against Protestant sectaries were repealed; but they revived at the restoration; and the Parliament of Charles

II. proceeded to enforce new measures with vigor, the principle of universal conformity to the Established Church of England. By William and Mary the restrictions on Dissenters were first relaxed, and certain denominations were suffered to exercise their own religious observances. Since that period various statutes have been passed, each extending in some degree the free exercise of religious opinion. At the present time Dissenters of all sects are allowed to practice their own system of religious worship and discipline, and to maintain schools for instruction in their own opinions. A similar amount of religious liberty is enjoyed in Scotland.

Church of England.

England, Church of. A brief sketch of the origin and early history, and outline of the doctrines and form of government of this church, will be found under the head Anglo-Catholic Church. They claim that in all ages there were those in the church who opposed the Roman Catholic doctrines and the supremacy of the Pontifts. In 1356 Wycliffe published his first work, entitled "The Last Age of the Church," directed against the covetousness of the church of Rome. His doctrines correspond in many points with those now taught by the Church of England; but he rejected episcopacy; he also believed in purgatory, and enjoined prayers for the dead. His chief objects of attack were the papal indulgences, and the doctrine of transubstantiation, and in a limited sense, he upheld the efficacy of the seven sacraments. Wycliffe had a large body of followers. The storm of persecution which he escaped by death, fell upon them; from this time to the Reformation, there was an uninterrupted succession of confessors and martyrs. Fox gives a detailed account of nearly twenty individuals burned for heresy between the death of Lord Cobham and 1509, when Henry VIII. ascended the throne. Wycliffe's translation of the Scriptures in their own tongue, and the study of Greek led to a better understanding of the sacred books, while the invention of printing in 1442 caused a wider circulation of them. Henry VIII's divorce from Catharine of Spain led to a quarrel between him and the pope, which ended in the total abolition of the papal authority within the kingdom. From this period may be dated the existence of the Church of England as a separate body, and her final separation from Rome. Cranmer was the leader of the reformed opinions. The Book of Homilies put forth in 1540, the new Communion Service and Catechism in 1548, the first Book of Common Prayer in 1549, and the forty-two articles in 1553 all bear the impress of his hand. These fixed the doctrines of the Reformation in the English church. All the institutions of the church were established in the reign of Edward VI. Mary promised at her accession that she would put no constraint on any person's religion, but her promise was not

kept. The Book of Common Prayer and Catechism were declared heretical; the kingdom was reconciled to the see of Rome; a persecution of the chief reformers commenced—Rogers was burned at Smithfield, Hooper at Gloucester, Sanders at Coventry, Taylor at Hadley; the prisons were filled with "heretics." Many fled beyond the sea; some purchased safety by an outward conformity; Cranmer, Latimer, and Ridley perished in the flames at Oxford. Mary surrendered all the churchlands, as well as the first fruits and tenths, which had been seized by Henry. At last the death of Mary with that of the cardinals, delivered the church from its oppressors. In the reign of Elizabeth the Book of Common Prayer, and the tests of orthodoxy in the English church were restored.

An attempt was made in the reign of James I. at the Hampton Court to satisfy the scruples of the Protestant non-conformists. Attempts were made to win over the Puritan leaders; bishoprics were offered Baxter, Calamy and Reynolds; but the last only accepted. The demands of the Presbyterians were most immoderate. Baxter proposed the substitution of a new book of his own composition to take the place of the Common Prayer Book. In 1662 its use was made compulsory in all the churches as it now stands.

In 1687 James II. published the famous declaration of indulgence, which filled up the measure of popular discontent, and finally cost him his crown.

The Church of England, after fighting for its existence against popery on the one hand, and against Puritanism on the other, subsided into inactivity during the reigns of the Georges.

That she failed to see a grand opportunity for herself in the rise of John Wesley in 1730, is a matter of both surprise and regret; she let it pass; she can hardly hope that such another will ever present itself. The Church of England has bishops, priests, and deacons. She has two archbishops, and 28 bishops in England, besides two archbishops and ten bishops in Ireland.

Established Church.

Established Church, a church established and maintained by a state for the teaching of Christianity in a particular form within it boundaries. Subsequent to the Reformation, many of the opinions which had given sanctity to the church of Rome still kept possession of men's minds; among these was the notion that the civil government of each state was bound to maintain a particular form of Christianity. The same fallacious reasoning which in more recent times has led to the search for one absolutely best form of civil government was at work then with reference to the church. The Roman Catholic Church was not the best form—of that the Protestant states had become convinced—but all forms were not

therefore indifferent; and if one was better than another, and another better than that, there must be an absolutely best, which the state was bound to discover, and when discovered, to substitute it for that which had been abolished. The idea that the good or bad qualities of forms of government, whether civil or ecclesiastical, so long as they did not violate the fundamental doctrines of Christianity or morality, were relative and not absolute, and that while one might be the best for men in one stage of development or of one particular temperament, another might be the best for those who differed from them in those respects, did not belong to that age.

Each Protestant state established a church in conformity to the tenets which it enforced, not only upon those who as ministers were henceforth to enjoy the property which in Roman Catholic times had been devoted to the spirituality of the community, but very often on its own civil servants and advisers. The benefit of the arrangement was that, to a greater or less extent, the means which the community had set apart for its own spiritual improvement were protected from the spoliation of private individuals; and this benefit was secured more effectually and more completely when the new church took the place of the old. In England, for example, better than in Scotland; but as each of the Protestant states had substituted one form of church government for another, and as the same form had not been adopted by them all, the idea of there being one form which was absolutely preferable to the others, though not abolished, was rudely shaken. In England queen Elizabeth had stated in her celebrated declaration that she, as head of the church, "would not endure any varying or departure in the least degree" from the doctrines of the Episcopal church of England as set forth in the 39 articles; and yet Presbyterianism was established in England in 1649. In Scotland, where Presbyteriansm had at first taken root, Episcopalianism had more than once become the law of the land. The pastors of these sects were not at first recognized by the civil law as entitled to any of the privileges of Christian ministers. They were pastors to their own flock, but to the state they were laymen, and their churches were mere lecture-rooms, secularized by the domination of the civil government. This is an exhibition of the disadvantage of the church when she is subjected to the authority of the state. Gradually this has been modified, so that the civil consequences attaching to sacred rites, are extended to clergymen of different denominations of Christians, but still the established churches of England and Scotland are supported by the state by the coronation oath, which is extended to no other church in those countries, while in France endowments are extended to different churches without discrimination. In the sense of justice and equal rights it cannot be maintained that the state should support one church to the exclusion of other churches, unless it assumes that religious truth and worth belong exclusively to that denomination.

Evangelical Alliance.

Evangelical Alliance, an association of Evangelical Christians belonging to various churches and countries, had its origin in a general desire for a more practical union among Protestants, in order to promote the interests of Christian faith. The Alliance was formed at London, Aug. 19-23, 1846, at a meeting of about 800 persons, representing different denominations, and from different countries. The following articles were adopted as an expression of faith: 1. The divine inspiration, authority, and sufficiency of the Holy Scriptures. 2. The right and duty of private judgment in the interpretation of the Holy Scriptures. 3. The unity of the Godhead and the Trinity of the persons therein. 4. The utter depravity of human nature in consequence of the fall. 5. The incarnation of the Son of God, his work of atonement for the sins of mankind, and his mediatorial intercession and reign. 6. The justification of the sinner by faith alone. 7. The work of the Holy Spirit in conversion and sanctification. 8. The immortality of the soul, the resurrection of the body, the judgment by our Lord Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked. 9. The divine institution of the Christian ministry and the obligation and perpetuity of the ordinances of baptism and the Lord's supper. The organization thus commenced has since been extended throughout Protestant Christendom. Branch alliances have been formed in Great Britain, Germany, France, Switzerland, Brazil, and Japan. The whole Alliance appears in active operation only when it meets in general conferences. These have been held in different countries. A very enthusiastic one was held in New York in 1873. Since its organization several cases of persecution have occurred in southern Europe under the operation of penal laws against Protestants. In these cases the influence of the Alliance has been successfully exerted to bring the persecution to an end. It interceded for Methodists and Baptists in Sweden, and since the laws against Dissenters have been abrogated. It remonstrated against the persecutions of Roman Catholics and other Christians in Japan, and these have not been renewed. The Christian public sentiment of the Alliance commands a respectful hearing everywhere.

Evangelical Church Conference.

Evangelical Church Conference is the name given to periodical meetings of the Protestant churches of the German states, the holding of which was suggested by King William of Wurtemberg, in 1815. The first was held at Berlin in 1846, and included representatives from nearly all the German states. At the second, held at Eisenach in 1852, a central organ was established at Stu tgart. From 1855 to 1868 the conferences were held at Eisenach.

Evangelical Union.

Evangelical Union, the name assumed by a religious body in Scotland in 1843 by Rev. James Morrison, of Kilmarnock (now Dr. Morrison of Glasgow,) and three other ministers (with their respective adherents,) who had been separated from the United Secession church for doctrinal views, of which the fundamental and determining article was the strict universality of the Savior's atonement. Co-eval with the body is its theological academy, presided over by Dr. Morrison, and attended by over twenty students annually. They were soon joined by a number of ministers and churches of the Congregational union of Scotland and have since extended in Scotland and in the north of England. Their church government is independent, but many congregations have ruling elders. Their doctrine is that the divine Father loves all, the divine Savior died for all, the divine Spirit strives for the salvation of all. They believe in the freedom of the will. On the Trinity, atonement and justification, they are in agreement with other evangelical bodies.

Free Church of Scotland.

Free Church of Scotland, the name assumed by those who at the disruption of the Established Church of Scotland, in 1843, withdrew from connection with the state and formed themselves into a distinct religious community, at the same time claiming to represent the historic church of Scotland, as maintaining the principles for which it had contended since the Reformation.

There is no difference between the Free Church of Scotland and the Established Church in the standards which they receive, except some of the laws since the disruption may have been repealed. The same Presbyterian constitution subsists in both churches, with the same classes of offices and gradations of church courts. The Free Church maintains the constitution and church government in a perfection impossible in the present circumstances of the Established Church, because of acts of Parliament by which the Established Church is trammeled, and interventions of civil authority to which it is liable. The whole difference between the Free Church and the Established Church relates to the consent and submission of the Established Church to the control of the civil power in things which the Free Church regards as beloniging not to the province of civil government, but to the church of Christ and to His office-bearers and courts, as deriving authority from Him. Those who constituted the Free Church of Scotland in 1843 believed that the church might be connected with the state, receive support from it to the advantage of both, but there should be no sacrifice of the independence of self government of the church, as the kingdom of Christ derived its existence, organization, and laws from Him.

The Westminster Confession of Faith asserts that there is no other head of the church but the Lord Jesus Christ; and he appointed a government in the hand of church-officers, distinct from civil magistrates. It ascribes to civil magistrates much power and many duties concerning things spiritual, but no power in or over these things. All this was the doctrine of the Church of Scotland before the Westminster Confession was compiled.

Since 1843, the history of the Free Church has been generally that of peaceful progress. The minister of the Free Church at Cardross having been suspended by the general assembly of 1858, he raised an action in the court of session. The case terminated in a recognition of the independence of the church in things purely spiritual, and a full admission of its subjection to the civil courts in all things temporal, including the right of these courts to demand full information as to all ecclesiastical proceedings, and production of minutes and other documents, when they should see cause. In 1873, the Free Church of Scotland had 908 ministerial charges. The whole sum raised for religious and educational purposes for 30 years was 10,299,306 Pounds, rather more than 343,310 Pounds a year.

In 1876 the Free Church of Scotland, and the Reformed Presbyterian church were united.

Friends.

Friends, a religious sect, better known as Quakers; founded by George Fox, born at Drayton, in Leicestershire in 1624, who devoted himself to the propagation of what he regarded as a more spiritual form of Christianity than prevailed in his day. In spite of severe persecutions, the society has succeeded in establishing themselves both in England and America.

In doctrine they differ from other orthodox Christians more in the spirit than in the letter. The Declaration of Doctrine of the society given in 1693, expresses a belief in the Trinity, in the atonement made by Christ for sin, in the resurrection from the dead, and of eternal judgment. In the yearly meeting in 1829 they declared their belief in the inspiration and divine authority of the Old and New Testaments, the depravity of human nature consequent on the fall of Adam. Friends, in general, in the expression of their belief, have avoided the technical phraseology of other Christian churches, restricting themselves with commendable modesty to the words of the Scripture itself as far as that is possible, and avoiding, in particular, the knotty points of Calvinistic divinity. Allowing each individual the freedom of interpreting the Scriptures has rendered it more difficult to ascertain to what extent individuals in the society may have differed in the doctrines of Christianity dogmatically expressed. Their principle distinguishing doctrine is that of the "light of Christ in man,"

on which many of their outward peculiarities are grounded. The doctrine of the internal light is found in the views of Christ given by St. John, who in the first chapter of his gospel describes Christ —the Eternal Logos—as the "life" and "light of men," "the true light," "the light that lighteth every man that cometh into the world." They believe that to every man is given a measure of the light of the Son of God, a measure of the grace of the Holy Spirit, by which he invites, calls, exhorts, and strives, with every man, in order to save him, which light or grace, as it is received, and not resisted, works the salvation of all, even of those who are ignorant of Adam's fall, and of the death of Christ, by bringing them to a sense of their own misery, and to be sharers in the sufferings of Christ inwardly; and by making them partakers of His resurrection, in becoming holy, pure, and righteous, and recovered out of their sins.

The application of the leading doctrine of the "internal light" is that the Holy Spirit alone maketh wise unto salvation, illuminating the mind with true spiritual knowledge of the deep things of God. They do not consider "human learning" essential to a minister of the gospel. They also believe that women as well as men are called to preach the gospel. They reject the ordinances of Baptism and the Lord's supper. They believe that the ministering of oaths is contrary to Christ's command, "Swear not at all." They refuse to pay tithes, and they protest against war. They are plain in their dress, and also use plain language; for all these things they give Scriptural reasons.

German Catholics.

German Catholics is the name of a religious sect which sprang up in Germany in the bosom of the Roman Catholic Church They form independent congregations, and most commonly style themselves Christian Catholics. They stand upon Protestant ground; but neither in theory nor practice are they Protestants, nor do they wish to be accounted such.

In 1844, bishop Arnoldi appointed a special pilgrimage and service to the exhibition of the holy coat at Treves, to be preceded by confession and remission of sins. Ronge addressed a letter to bishop Arnoldi in which he characterized the exhibition of the coat as idolatry. This found a response in the minds of many Catholics, and was also approved by Protestants. Previous to this J. Czerski, a priest in Posen, had seceded from the Roman Catholic Church, and was about to form a congregation of Christian Apostolic Catholics. Czerski and Ronge were naturally drawn together. Ronge addressed an appeal to the lower orders of the priesthood, calling upon them to use their influence in the pulpit and everywhere to break the power of the court of Rome and priest craft in

general throughout Germany, to set up a national German church independent of Rome, and governed by councils and synods; to abolish auricular confession, the Latin mass and the celibacy of the priests; and to aim at liberty of conscience for all Christians, and perfect freedom for the religious education of children.

The first congregation was formed at Schneidemuhl, and took the name of Christian Catholic. The Holy Scriptures and the Nicene creed were held to be the only standards of Christian faith. This confession served many other congregations, though some of them modified it in various ways. In one year more than 100 congregations were in existence. The confession of faith of the congregation at Breslau was drawn up by Ronge, who had been chosen preacher. This confession departed from the doctrine and ritual of the Roman Catholic Church. The Scriptures was laid down to be the only rule of faith, and no external authority can be allowed to interfere with the free interpretation of it. The essentials of belief were restricted to a few doctrines; belief in God as the Creator and Governor of the world, and the Father of all men; in Christ as the Savior, in the Holy Spirit, the holy Christian church, the forgiveness of sins, and eternal life. Baptism and the Lord's supper were held to be the only sacraments. Confirmation was retained, but most of the rites peculiar to the Roman Catholic Church were given up.

The need of concert being felt, a council of German Catholics was held at Leipsic, March 22, 1845, and attended by deputies from many of the leading congregations, others signifying their willingness to abide by the decisions of the council. The principles of the Breslau confession were mostly adopted. The interpretation of Scripture, the only source of Christian belief, was left to the free exercise of reason, actuated by the Christian ideas. Forms of worship were to be adapted to the requirements of time and place. The council declared in favor of the presbyterial and synodal form of government. The congregations were to elect their own clergy. The effect of this union increased the number of congregations, which by the end of 1845 amounted to about 300. Numbers of leading Catholics joined the movement. Individual Protestant clergymen went over to the body.

But German Catholicism soon found enemies both within and without. Conservative Protestants suspected it to be dangerous to the welfare of the church and state. It was, however, more internal disagreements than state persecutions that checked its prosperity. There was a wide discrepancy between the views of Czerski and those of Ronge. Czerski and his adherents held closely to the doctrines and ritual of Rome. Ronge's party approached nearer to the Rationalists, occupying themselves with the free-thinking theories. This disagreement discouraged the spread of the movement. When the second council was held in Berlin, in 1847, the interest had greatly declined.

Huguenots.

Huguenots is the name formerly given in France to the adherents of the Reformation which movement commenced almost simultaneously in France and Germany. One of the most eminent names in the early history of French Protestantism is that of Farel, and one of the first supporters of its cause was Margaret of Valois, queen of Navarre, the sister of Francis I. Subsequently, in the time of Calvin, many of the nobles and middle classes embraced the reformed religion. Francis I., however, opposed it with great severity, and caused many to be burned as heretics. Under Francis II. a chamber was established in each parliament for the punishment of Protestants, and executions, confiscations, and banishments were common in all parts of the kingdom. The Protestants took up arms against the government, choosing Louis I. prince of Bourbon Conde, for their leader. On February 1, 1560, in a meeting in Nantes, they resolved to petition the king for freedom of religion, and for the removal of the Guises, and in the event of his refusal, to seize the king's person, and proclaim Conde governor-general of the kingdom. But the court, being apprised of the conspiracy, fled from Blois to Amboise, and the duke of Guise was appointed governor-general. Some bands of Protestants approached Amboise with weapons in their hands, but they were easily defeated and taken; 1200 died by the hand of the executioner. The edict of Romorantin, in May, 1560, took the prosecution of the Protestants out of the hands of the Parliament, and gave it into those of the bishops. While the Guises plotted the death of the Protestant leaders, Charles IX. ascended the throne, not yet of age; and the queen mother, Catharine de Medici, having removed the Guises from the helm of the state, was compelled to seek the support of the Protestants against them and their party. In July, 1561, appeared an edict which freed the Huguenots from the penalty of death. For the complete termination of strife the court opened a religious conference at Poissy on September 3rd. The effect of the discussion was to unite and embolden the Huguenots, with whom the Guises forced Catharine into closer alliance. On January 17th, 1562, appeared an edict, giving noblemen the right of the free exercise of their religion on their own estates.

On March 1, 1562, a company of Protestants met in a barn at Vasay for religious exercises. They were attacked and many of them were massacred by the followers of the duke of Guise. The Guises took possession of the person of the king, and of his mother, and proclaimed the Protestants rebels. The duke of Guise marched on Orleans, but was assassinated in his camp, February 18, 1563. Hereupon the queen-mother hastened to conclude the peace of Amboise on March 19, by which the Huguenots were allowed the free exercise of their religion, except in certain districts and towns. Catharine, however, hated the new faith, and formed

a close alliance with the Spaniards for the extirpation of heresy, and retrenched the new liberties of the Protestants.

The Protestants having received assistance in troops from Germany, and in money and artillery from England, began the third religious war. But on March 13, 1569, they were defeated. These misfortunes greatly dispirited the Protestants. Fresh re-inforcements from England, Switzerland, and Germany enabled Coligny to take Nimes in 1569, and to relieve Rochell, whilst Lanoue obtained a victory over the royal troops, at Lucon. Catharine and her son now sought for peace, to which the Protestants, weary of the hard contest, consented. The treaty, concluded August 8, 1570, gave to the Protestants an amnesty, the free exercise of their religion everywhere except in Paris, and the possession of a number of places of security.

Catharine having failed to overthrow the Huguenots in the open field, sought to accomplish her object by treachery, and by a general massacre of Protestants on St. Bartholomew's day in 1572. The Huguenots flew to arms, and obtained the free exercise of their religion and liberty of conscience. The duke of Alencon, the youngest son of Catharine, from political motives, united with the Protestants in opposition to the government of the queen-mother and the Guises. Then Catharine incited her third son, Henry III., who had now succeeded to the throne, to immediately recommence hostilities against the Protestants. Contrary to all expectation, the cause of the Huguenots was in the highest degree prosperous during the year 1575. Peace was concluded on May 8, by which the Huguenots were freed from all restrictions in the exercise of their religion. The king also paid their German auxiliaries.

After a comparatively long interval of repose, lasting till 1584, Henry of Navarre became heir to the throne of France. Hereupon, Henry, duke of Guise, entered into an alliance with Spain and the pope for the extirpation of heresy, and began hostilities against the Protestants; the king declared all the privileges of the Protestants to be forfeited. The Huguenots obtaining troops from Germany and money from England, entered on the war; Henry of Navarre commanded the Protestant army. The duke of Guise grasped the whole power of the state. But his design with regard to the throne was evident; so the king caused him and his brother, the cardinal, to be assassinated in September, 1588. In less than a year, the king was himself assassinated by a monk, and Henry of Navarre succeeded to the throne and signed the famous Edict of Nantes, April 13, 1598, by which the rights of the Protestants were enlarged and established.

Under the reign of Henry IV. the Huguenots lived in tranquility. But during the minority of Louis XIII. and Mary de Medici, the queen of Henry IV. assumed the reigns of government. The independence of the Protestants stood in the way of a

court bent upon absolutism. In June, 1617, a royal edict commanded the entire suppression of the Protestant church, but the provincial court at Pau refused to register the edict, and the matter lay over till 1620, when the Jesuits and the king carried the edict into full effect by force of arms. The Protestants throughout all France prepared to meet the issue, but they were defeated.

When Louis became superstitious in his old age, he gradually deprived the Huguenots of their equal civil rights. Bodies of troops accompanied by monks, passed through the southern provinces, compelling the inhabitants to renounce their religion, demolishing the places of worship, and putting to death the preachers. Hundreds of thousands of Protestants fled to Switzerland, the Netherlands, England and Germany. From the vicinity of Nimes, thousands betook themselves to the mountains of the Cevennes. Among these a fanatical enthusiasm displayed itself. France had lost more than a million of her most active, enterprising, and industrious citizens. She still had about two millions who continued to adhere to the Protestant religion.

The partial repose which the Protestants enjoyed for more than ten years was attended by a revival of their worship. In 1724, Louis XV., instigated by the Jesuits, issued a severe edict against them. The spirit of the age had begun to be opposed to persecution and it was not executed. An edict of 1752 declared marriages and baptisms by Protestant ministers to be null, and required the repetition of them by the Roman Catholic clergy. But when many began again to flee from the country, the disgust of the Roman Catholics themselves was so much excited that the court recalled the edict. In 1789 Louis XVI. declared the Protestant marriages and bapitsms to be valid, and restored to Protestants equal civil rights, except that they might not be advanced to public offices and dignities. The national assembly in 1790 passed a decree for the restitution of all the properties of non-Catholics confiscated since Louis XIV. The code gave Protestants in France equal civil and political rights with Roman Catholics. The charter granted by the Bourbons acknowledged the freedom of Protestant worship, and the state pledged itself for the maintenance of the pastors. After the revolution of July, 1830, the reformed charter of France proclaimed universal freedom of conscience and of worship. The Reformed and Lutheran pastors receive small salaries from the state. These churches, since 1872, hold their synods and general assemblies.

Lutheran Church.

Lutheranism is the prevailing form of Protestantism in Saxony, Hanover, and the greater part of northern Germany, as well as in Wurtemberg; it also prevails to a considerable extent in other parts of Germany. It is the national religion of Denmark, Sweden, and

Norway; and there are Lutheran churches in Holland, France, Poland, and in the United States.

Among the Lutheran symbolical books, the Augsburg Confession holds principal place; but the supreme authority of the Holy Scriptures is fully recognized. The chief difference between the Lutherans and the Reformed is as to the real presence of Christ in the sacrament of the Lord's supper; the Reformed reject the theory of his presence in the sacrament; the Lutherans believe in the doctrine of consubstantiation, but reject transubstantiation; while some of the more extreme theologians have asserted not only the presence of the human nature of Christ in the Lord's supper, as Luther did, but the absolute omnipresence of his human nature. Other points of difference relate to the allowance in Christian worship of things indifferent; and many of these things at first retained as merely tolerated by Luther and his fellow reformers, have become favorite and distinguishing characteristics of some of the Lutheran churches, such as images and pictures in places of worship, clerical vestments, the form of expulsion of evil spirits in baptism. Among the old Lutherans of Prussia, particularly the separatists, a strong tendency to exaggeration in these distinctive peculiarities has manifested itself. In many of the Lutheran churches the doctrines of Luther have given place to Arminianism, and to a system inconsistant with Luther's doctrine of justification by faith. The Lutheran church is generally unepiscopal, without being properly Presbyterian. In Denmark and Sweden there are bishops, and in Sweden an archbishop, but their powers are very limited. Where Lutheranism is the national religion, the sovereign is recognized as the supreme bishop, and the church is governed by consistories appointed by him, and composed both of clergymen and laymen.

Mennonites.

Mennonites were granted a settlement in the United Provinces by William, Prince of Orange, near the end of the 16th century. In 1626 an association was formed and they published their confession of faith. Each congregation chose its own pastor, and not being supported by his people, he provided for himself, by engaging in secular business. In the absence of a pastor the deacon and deaconess ministered respectively.

In the 17th and 18th centuries persecution drove many from Germany and Switzerland to Holland. At one time in their parent country they numbered 160,000 persons. In 1735 they established a theological seminary at Amsterdam. A knowledge of Latin and Greek was a necessary qualification for admission; the lectures are in Latin, and instruction in Hebrew, church history, physics, moral philosophy, and kindred studies. All the students have the ministry in view, and some of them receive aid from a public fund. The educated ministry thus provided has made the denomination

respectable among other Protestants, and has raised up theologians that are highly esteemed. In 1795 they obtained equality in law among other Protestants. They maintain a foreign missionary society. In the 17th century they were numerous in Germany. In Moravia they numbered 70,000. In 1622 they were expelled by Ferdinand II. and after a brief sojourn in Hungary and Transylvania removed to Russia. They were very unmerous in eastern Prussia, where their cleanliness and industry soon transformed desolate marsh grounds into gardens. In 1786 Catharine II. invited the Mennonites to settle in Russia, and granted them protection from all attacks; freedom of worship; a gift of 190 acres of land for each family; exemption from taxation for ten years; money for their journey; money and wood with which to establish themselves; freedom of trade and manufactures; the administration of oaths in their own way; and perpetual exemption from military service. This induced a large immigration into Russia. Besides having their own schools and churches, and retaining their native language and ways of living, they enjoyed also a kind of popular government among themselves; each group of towns being under a magistrate chosen by themselves from their own people, and forming the organ of communication between them and the imperial government. In 1861 the late emperor, Alexander II., gave them new lands and confirmed all the old concessions to a colony of Mennonites who settled in Volga. These lands were not without restrictions. The holders could bequeath them to their children or sell them to any one of their own community, but to no other person, unless by permission from the government. In 1871, an edict limited the period of exemption from military service to ten years. This might compel them to furnish recruits, notwithstanding their belief in the unlawfulness of war. The law of Russia does not allow emigration, but in this case ten years were allowed for any to leave the empire. This led to an emigration to the United States.

Methodists.

Methodists, the name given, in 1729, by a student of Christ Church to John Wesley and several other young men of a serious turn of mind, then members of different colleges of Oxford, who used to assemble together on particular nights of the week chiefly for religious conversation. The term was an allusion to their exact and methodical manner in which they performed the various engagements which a sense of Christian duty induced them to undertake, such as meeting together to study the Scriptures, visiting the poor, and prisoners in Oxford jail, at regular intervals. Subsequently it was applied to the followers of Wesley and his coadjutors, when these had become a new sect. The name is accepted by the denominations who trace their origin to the great religious movement commenced by John Wesley.

The Methodistic movement was not a theoretical and premeditated one, but a practical and extempore system. John Wesley said, "In 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaned for redemption. They desired that I would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That we might have more time for this work, I appointed a day when they might come together, which they did every week on Thursday evening." This was the first Methodist society. Its numbers rapidly increased, and similar societies were soon formed in different parts of England, where the labors of the Wesleys had awakened a desire to flee from the wrath to come, and be saved from their sins. Wesley subdivided the societies into classes, according to their respective places of abode, each class containing about a dozen persons, under the superintendence of a leader, who was required to see each person in his class once a week, to inquire how their souls prospered and to encourage, comfort or reprove, as the case might require, to collect the voluntary contributions of his class, and pay it over to the stewards, give the ministers all necessary information regarding the spiritual or bodily condition of his class. For preaching purposes, they were divided into circuits including a town and a rural circle of 10 or 15 miles. To each circuit two or three ministers were appointed, one of whom is styled the superintendent. Here they labored not more than three years. Quarterly meetings were held including all the classes on the circuit, and the minister conversed personally with every member. This was followed by a circuit meeting composed of ministers, stewards, leaders of classes and lay-preachers, etc. The stewards deliver their collections to a circuit steward, and the financial business of the body is publicly settled. At this quarterly meeting candidates for the ministry are proposed by the president, and voted upon by the members. Yearly meetings are held composed of the ministers from 10 to 20 circuits; a minister is elected to preside over them. In this meeting, 1. Candidates for the ministry are examined and licensed if approved. 2. Decide preliminary questions concerning the building of chapels. 3. Investigate the claims of the poorer circuits to be assisted from the general fund of the body. 4. Elect a committee whose duty is to nominate ministers for the different stations for the ensuing year. In all the financial business the official laymen vote equally with the clergy. A general conference was held every four years, composed of clergymen elected at the annual conference. This is the legislative body of the entire connection; and any question of general interest is decided at this meeting. At the annual conference the character of every minister is examined and passed upon. Wesleyan Methodists claim to be orthodox, Protestant, and evangelical. The application of the last two will not be disputed, but

a rigid Calvinist might object to the first. Their great distinguishing doctirne is the universality and freedom of the atonement; hence they reject the Calvinistic doctrine of predestination. They maintain the freedom of the will, the total fall in Adam, and man's utter inability to recover himself They believe in the assurance of forgiveness of sins and adoption into the family of God. They believe that the spirit of God gives no assurance to any man with a certainty of final salvation. They believe that it is possible for a man to fall from grace, and even perish at last. They also maintain the perfectibility of Christians—or entire sanctification; that Christian perfection does not imply an exemption from ignorance or mistakes, infirmities or temptations.

The history of Methodism is first that of Christian effort to evangelize the neglected masses of England; second, to extend in all lands. They were of the noblest description, and met with remarkable success. The zeal which inspired the body in foreign missions, which is in the highest degree honorable, is only the logical development of their efforts at home. When Wesley died (1791) his societies had spread over the United Kingdom, the Continent, the States of America, and the West Indies.

The Wesleyan Methodists have three theological colleges, one at Richmond Hill, Surrey; a second at Didsbury, South Lancashire; and a third at Headingley, in Yorkshire; besides these the establishments at Sheffield and Taunton; also New Kingswood school and Woodhouse Grove school for their sons. They also have two for their daughters, one at Clapton and another at Southport. From the Methodist Book-room in the City Road, London, hundreds of thousands of religious publications are issued.

Bible Christians.

Bible Christians, also called Bryanites, were formed by a local preacher named Bryan, who seceded from the Wesleyans in 1815. The only distinction between them and the original body appears to be that the former receive the eucharistic elements in a sitting posture. In 1875 they numbered 26,699 members, and 276 preachers.

Independent Methodists.

Methodists, Independent, separated from the original body in 1810. They are chiefly distinguished by their rejection of a paid ministry. They have 4,000 members in England and Scotland, 290 preachers, and 6,000 scholars in Sabbath schools.

Primitive Methodists.

Methodists, Primitive, were first formed into a society in 1810, though the founders had separated from the old society some years

before. The immediate cause of this separation was the disagreement as to the propriety of camp-meetings for religious purposes; and also upon the question of females being permitted to preach. A third point of difference is the admission to the conference of two lay delegates for every minister. In 1880 they reported, exclusive of Canada, 174,469 members; 1041 traveling preachers; 14,244 local preachers; 10,220 class leaders; 5,919 chapels and other preaching places; 3,884 Sunday-schools, containing 57,016 teachers; 363,336 scholars; and church property valued at $10,000,000; and a theological school at Manchester.

New Connection Methodists.

Methodists, New Connection. This society detached itself from the older one in 1797. Its doctrines and order are the same; the only difference being that it admits one layman to each minister into the conferences, and allows them to share in the transaction of all business, both secular and spiritual. These laymen are chosen either by the circuits, or by "guardian representatives" elected for life by the conference. In 1875, they had 159 preachers, 24,760 members, and 2,849 members on probation.

United Methodist Free Church.

Methodist Free Church, United, have been formed by the uniting of two sects of nearly equal numerical strength. The older of these, called the Wesleyan Association, originated in 1834 by the removal of one or two influential ministers from the original Wesleyan connection. Points of difference subsequently appeared with regard to the constitution of the conference. The younger sect, called the Wesleyan Reform Association, took its rise in 1840 through the expulsion of several ministers from the parent body on a charge of insubordination. Arrangements were entered into for these two bodies to unite, which was effected. Church independency, and freedom of representation in the annual assembly, are two of the most prominent distinctive traits in the organization of the United Methodist Free Church. Their united numbers in 1875 were, members 71,371; ministers, 375; local preachers, 3,266.

The Wesleyan Reform Union.

The Wesleyan Reform Union consists of about 20 ministers, and 7,000 members who have not united with the Methodist Free Church.

Welsh Calvinistic Methodists.

Welsh Calvinistic Methodists originated from the preaching of George Whitefield who was a Calvinist; but he did not organize

any church. After his death (1769) his followers either followed the leading of the countess of Huntingdon, or became distributed among other denominations. Howel Harris, a Welsh clergyman of the Church of England, supplemented Whitefield's work in Wales, and a large portion became absorbed into a new society gradually forming itself through the preaching of Harris and his coadjutors. This body was formally constituted a religious society about the beginning of the 19th century.

OLD-WORLD METHODISM.

Denominations	Ministers	Lay Preachers	Church Members and Probationers	Sunday Schools	Officers and Teachers	Sunday Scholars	Churches etc.
Wesleyan Methodists							
Great Britain.	2,349	19,519	536,612	7,547	133,731	1,013,391	8,475
Ireland.	259	600	29,376	355	2,741	26,046	2,091
Foreign Missions.	637	[2,661]	129,302	[1,611]	10,399	145,303	3,373
French Conference.	41	76	1,673	58	200	1,734	131
South African Conference.	235	5,195	111,338	722	3,002	39,497	3,459
Methodist New Connection (Home). . .	204	1,123	42,317	458	11,085	88,523	455
" " " (Foreign). .	9	153	4,372	45	44	542	213
Independent Methodist Churches. . . .	399	. . .	9,147	151	3,104	28,045	153
Wesleyan Reform Union.	17	530	8,689	177	2,808	22,323	197
Bible Christians (Home).	205	1,534	33,000	577	7,527	46,741	644
" " (Foreign).	13	7	1,378	3	11	560	8
Primitive Methodists (Home).	1,101	15,963	205,407	4,133	60,691	473,837	4,905
" " (Foreign).	52	246	4,766	72	568	5,701	221
United Methodist Free Churches (Home) .	424	2,979	85,603	1,237	25,037	194,862	1,331
" " " " (Foreign).	33	397	17,416	108	431	5,368	284
Anstralasia Methodist Church.	949	4,466	145,805	3,972	24,816	234,054	6,106

RELIGIOUS DIVISIONS IN EUROPE.

COUNTRIES	Roman Catholic	Protestant Churches	Orthodox Churches.	Jews	Mohammedans.	Unclassified
Austro-Hungary	31,100,000	3,900,000	3,100,000	1,700,000		100,000
Belgium	5,880,000	5,000				2,000
Bulgaria	29,000		1,303,000		571,000	
Denmark	3,000	2,089,000		4,000		4,000
Eastern Rumelia	30,000		700,000	4,000	240,000	2,000
France	35,387,000	580,000			49,000	84,000
Germany	17,100,000	29,478,000		590,000		32,000
Gibralter	16,000					
Great Britain and Ireland	6,500,000	30,100,000		100,000		500,000
Greece	10,000	10,000	1,930,000	5,000	45,000	
Italy	29,850,000	62,000		38,000		50,000
Luxenburg	200,000					
Malta	160,000					
Montenegro	5,000		290,000			
Netherlands	1,545,000	2,756,000		83,000		16,000
Norway	1,000	1,958,000				1,000
Portugal	4,300,000					1,000
Roumania	100,000	15,000	4,800,000	400,000	30,000	35,000
Russia	9,600,000	3,400,000	73,310,000	3,400,000	3,000,000	290,000
Servia	6,000	1,000	1,973,000	5,000	15,000	
Spain	16,850,000	29,000		5,000		
Sweeden	1,000	4,698,000		2,000		1,000
Switzerland	1,172,000	1,710,000				30,000
Turkish Empire	320,000	11,000	1,710,000	60,000	2,708,000	70,000
Total followers	360,165,000	80,312,000	80,196,000	6,456,000	6,629,000	1,219,000

Moravians.

Moravians, so named because Moravia was at one time their principle seat; also called Bohemian Brethren, a body of Christians, tracing their origin to the followers of John Huss, who were expelled by persecution from Bohemia and Moravia in the beginning of the 18th century, and a small company of them received permission from count Zinzendorf, in 1722, to settle on his estate of Berthelsdorf, in Saxony. To this settlement they gave the name of Herrnhut. It rapidly increased by additional refugees from Bohemia and Moravia, and also other Christians who were attracted to them by their faith and piety. Count Zinzendorf having become the leading bishop, strove in rebuilding the church to interfere as little as possible with the national church. In carrying out his views he established on the continent of Europe, in Great Britian, and America, strictly Moravian settlements, where the vanity and irreligion of the world were to be shut out, a high standard of spiritual life was to be maintained, and only brethren were to hold real estate.

Among them a merely nominal profession of Christianity was not to be known. This ideal was for a long time kept steadily in view, and with very great success. Besides these exclusive settlements they had in Great Britain and America churches of a more general character. Their salutary influence extends far beyond their own bounds. They contributed greatly to the increase of the power of John Wesley. They afforded places of refuge for true Christianity during the prevalence of German rationalism. They educated in their schools large numbers of young persons belonging to other denominations. They started a great home missionary work, and engaged with pre-eminent zeal in establishing missions in heathen lands. In these Moravian settlements the members are divided into seven classes: the married, the widowed, the unmarried men, the unmarried women, the boys, the girls, and little children. In each village there is a Brethren's house for the unmarried men, who live together and carry on trades; a Sisters' house where the unmarried women have their homes and are supplied with work suited to them; and a widow's home, where all of that class are provided, at moderate cost, with all things needed for their comfort. The spiritual affairs are under the superintendence of the Elders' conference, and the financial and municipal matters are managed by the board of overseers. Formerly real estate could be held only by Moravians, but changes in the rule have been made which will probably result in the abolition of the exclusive system.

In 1740 the Moravians built the towns of Bethlehem and Nazareth in Pennsylvania. These and some smaller settlements adopted the exclusive plan. The lands in the village, and the farms, and various departments of industry were stocked and worked for the benefit of the church, which provided the inhabitants with all the necessaries of life. Those who had means of their own retained

them. Each member was pledged to devote his time and powers in whatever direction they could be best applied for the spread of the Gospel. By this means there went forth a succession of missionaries through the colonies and among the Indians, preaching salvation through Christ, while the work at home of farmers and mechanics provided for their support. This system continued for 80 years. They continued to be a missionary people extending into different countries. The work of foreign missions was commenced almost simultaneously with the building of Herrnhut, and since that time about 2,500 missionaries have been sent out and sustained by the labors of the members remaining at home. In 1880 they had missions in seventeen provinces distributed over the world.

National Reform.

National Reform follows the reformation of the church. A thoroughly reformed church in any country produces the highest standard of civil government in any nation. If all the members of the churches of the United States were thoroughly reformed, the crime-breeding, poverty-stricken, and misery-producing saloon would have no place under the stars and stripes. There is much less crime in Maine and Kansas, also in parts of the Southern states where the law prohibits the sale of alcoholic liquor, than there is in those states and parts of states where the sale of these liquors is licensed by law. The moral standing in civilization of the secular governments of the earth is in proportion to the conformity of the church to the sacred Scriptures. Until lately the laity of the Roman Catholic Church were not permitted to read God's word. Peter Chapot, in 1546, carried a number of Bibles in the French language to France, and publicly sold them; for this he was brought to trial, sentenced and put to death. Pope Pius VII. (1800-23), issued a bull forbidding the reading of the sacred Scriptures.

The mediaeval age is noted for two things, viz., for their ignorance, especially of the Bible, and for their many crimes. Queen Victoria was asked what was the cause of the greatness of England. She replied it was the Bible. Those nations which have an open Bible which the people study stand the highest in civil liberty. It is a shame and disgrace, and also an insult to God that the Bible is excluded from the public schools. There is a regular gradation of the nations of earth which is according to the use made of the Bible. In the scale of civil liberty, the Protestant nations which made the most use of the sacred Scriptures stand the highest. No Roman Catholic country has so high a standard of civil liberty, and the heathen nations who are destitute of God's word are most degraded. It is a hopeful indication that, under the influence of the Reformation, the Roman Catholic clergy allow the laity to read the

Bible; and we do not object to the Douay version published with the approbation of the Catholic Archbishops and Bishops of Ireland.

Old Catholics.

Old Catholics—those members of the Roman church in Germany who, in 1870, took the ground that the dogma of the immaculate conception of 1854, the encyclical and syllabus of 1864, and the decree of papal infallibility had so changed the status of the Roman church that no man could continue in its communion and still adhere to the Catholic church of Christ. They disputed the ecumenical character of the Vatican council. A large number of German theologians and civilians denounced the course of the bishops, and professor Michaelis openly charged the pope with heresy and apostacy. This was followed by a protest by Dr. Dollinger and 43 other professors of the university of Munich against papal infallibility and the validity of the Vatican decrees. A conference was held at Nuremberg, Aug., 1870, which drew up a protest against the character of the Vatican council, and the binding authority of its acts. The first Old Catholic congress met at Munich, Sept. 22, 1871. It was attended by about 300 delegates from Germany, Austria and Switzerland, and friends from Holland, France, Russia, England and elsewhere. They declared that "we expect, in the assumptions of the reforms which we attempt, and in the way of science and of progress in Christian knowledge, a gradual understanding with the Protestant and Episcopal churches." When the second Old Catholic congress met at Cologne, Sept., 1872, the work of organization made progress.

The national church of Holland heartily entered into the Old Catholic movement. The relation of the Old Catholic Church of Germany to the Anglo-Catholic Church is very friendly. In Switzerland the Old Catholic reform had a very pronounced effect on the people. At Geneva it carried with it the majority of the Roman Catholics of the city.

The seventh Old Catholic congress was held at Baden-Baden, Sept. 12-14, 1880, which was attended by 150 delegates, at which bishop Reinkens reported favorably of progress in Germany, where there were nearly 50,000 adherents.

Plymouth Brethren.

Plymouth Brethren, a religious sect which sprang into existence about 1830 in Plymouth, Dublin, and other places in the British islands and in parts of the continent of Europe. It seems to have originated in a re-action against high church principles, and against dead formalism. Communities began to appear almost simultaneously in a number of places. A Mr. Darby, a clergyman of the Church of England, from conscientious scruples left the church, and

engaged in evangelistic work among the brethren, and published "The Christian Witness." Their tenets are Calvinistic,—original sin, predestination, the efficacy of Christ's sacrifice, the merit of his obedience, the power of his intercession, the gracious operations of the Holy Spirit in regeneration and sanctification. They baptize adults only, and usually administer the Lord's Supper every Sunday. They reject ecclesiastical organization, and acknowledge no special ministers. They have no form of church government. They exclude persons known to have been guilty of gross sins from partaking of the Lord's Supper with them.

Presbyterianism.

Presbyterianism. The Union between the Scottish and English Puritans was dissolved by the ascendency of the Independents, and Episcopacy again restored. When William and Mary were called to the throne (1689) the prelacy was declared to be an insupportable grievance, and was abolished. In the following year Presbyterianism was re-established, and the Westminster Confession of Faith was ratified. During the reign of queen Anne, in 1707, England and Scotland were united into one kingdom. A special statute was passed for the Presbyterian church government, providing that it should continue without alteration in time to come.

Presbyterian Church of England.

Presbyterian Church of England. In 1572 a presbytery was formed at Wandsworth, in Surrey, by ministers of London and its neighborhood, separating from the Church of England; and other presbyteries were soon formed, notwithstanding the extreme hostility of queen Elizabeth. When the Westminster assembly met in 1643, the Puritans of England were generally inclined to adopt Presbyterianism as their system of church government, although some still preferred a modified episcopacy, and some had adopted the principles of independency or Congregationalism. The Presbyterians were the strongest party in the beginning of the revolution, but the Independents gained the ascendency afterward. The establishment of Presbyterian church government in the Church of England was voted by Parliament, Oct. 13, 1647; but it was never established. The influence of the Independents prevented it. London and its neighborhood were, meanwhile, formed into 12 presbyteries, constituting the provincial synod of London, which held regular meetings till 1655, the meetings of presbyteries being continued till a later date; but the whole Presbyterian system was overturned by Cromwell's committee of triers, appointed for the examination and approval of all persons elected or nominated to any ecclesiastical office. Cromwell's policy aimed at bringing all ecclesiastical matters under the control of the civil power. The

restoration was followed by the fruitless Savoy conference, and soon after, by the Act of Uniformity, which came into force on Aug. 24, 1662, about 2,000 ministers in England and Wales on that day resigned their benefices, or submitted to be ejected from them, for conscience' sake. The first Non-conformists were mostly Presbyterians, but a small minority of Independents among them prevented the institution of a regular Presbyterian system, and the Non-conformists of England became practically independent. Antinomianism and Arminianism soon appeared among them, and were followed by Socinianism or Unitarianism to such an extent that the name Presbyterian became in England synonymous with Socinian or Unitarian—old endowments, legacies of Presbyterians, being in many instances enjoyed by Unitarians. Meanwhile, there existed in England a few congregations connected with the Church of Scotland, and with what was formerly known as the Secession church, now the United Presbyterian church. The number of such afterward very much increased. At the time of the formation of the Free Church of Scotland the greater number of the English Presbyterian churches connected themselves with the Church of Scotland, and took the name of the Presbyterian Church of England. In 1876 a union, which had been long desired, was consummated between the synod more intimately related to the Free Church of Scotland and the congregations belonging to the United Presbyterian church. The name assumed by the united church is the Presbyterian Church of England. At the time of the union, the Presbyterian Church of England had about 150 churches, and the United Presbyterian church more than 100. At the same date, the Church of Scotland in England had about 20 congregations.

Presbyterian Church in Ireland.

Presbyterian Church in Ireland. The Irish Presbyterian church originated in the settlement of Ulster by Scottish colonists during the reign of James I. After various struggles, a Presbyterian church was founded at Carrickfergus in 1642. The Presbyterian population of Ulster was greatly increased by immigration from Scotland. They encountered opposition of prelates and of the civil power, yet the church continued to increase. The Presbyterian ministers received a pension from government under Charles II. in 1672, which was augmented under the reign of William. It was afterward repeatedly augmented, till it reached the amount of 70 Pounds for each minister. A seminary for the education of ministers was erected at Killaleagh. The Irish Presbyterians were subjected to opposition from the high church party. Afterward a party within it opposed the Westminster Confession, which to a large extent became Arian or Unitarian. In 1840 a union took place between the Irish Presbyterian church, and the Secession church in Ireland which formed the synod of Ulster.

The Irish Presbyterian church at that time consisted of about 600 congregations. It has displayed much zeal for the advancement of Protestantism in Ireland, and also of Christianity in other parts of the world; it supports a very successful mission in Guzerat.

Protestants.

Protestants is a term first applied to the adherents of Luther, from their protesting against the decree passed by the Roman Catholic states at the second diet of Speyer in 1529. This decree had forbidden any further innovations in religion, and enjoined those states that had adopted the Reformation so far to retrace their steps as to re-introduce the mass, and order their ministers to avoid disputed questions, and to use and explain the Scriptures only as they had hitherto been used and explained in the church. The essential principles involved in the protest, and in the arguments on which it was grounded, were: 1. That the Roman Catholic Church cannot be the judge of the reformed churches which are no longer in communion with her. 2. That the authority of the Bible is supreme, and above that of councils and bishops. 3. That the Bible is not to be interpreted and used according to tradition, but to be explained by means of itself, having reference to its own language and connection. The term Protestants was extended from those who signed the Speyer protest to all who embrace the fundamental principle involved in it, and thus Protestant churches became synonymous with reformed churches. The essence of Protestantism, therefore, does not consist in holding to any special system of doctrine and discipline, but to the Bible, the source from which all matters of truth, faith, and practice are derived. A church might, in the progress of research, see reason to depart from special points of its hitherto received creed, without thereby ceasing to be a Protestant church. A fixed dogma of interpretation excludes investigation; that is Romanism.

Puritans.

Puritans is the name which was first given, about 1564, to those clergymen of the Church of England who refused to conform to the liturgy, ceremonies, and discipline as arranged by archbishop Parker, and his Episcopal coadjutors. But in fact the Puritan tendency in the Church of England is as old as the church itself. We find its origin in the period of Cranmer, who, when laying the foundations of English Protestantism in a nation only half prepared for the change, found it necessary to make concessions to the older religion, and to build the new church on an elaborate system of compromise. This gave great offence to the more strict and doctrinal English reformers. In the reign of Edward VI. the party of the English church who acquired their theology and opinions of church

government from Calvin, if they got the upper hand would not stop till they had reconstructed, on a much simpler basis, the whole ecclesiastical fabric. The re-action under Mary drove the most of the Puritans to seek safety in exile on the Continent. It was here that the first definite step in the history of Puritanism was taken. On their return to England, after the accession of Elizabeth, the struggle was renewed. But the queen would not tolerate their notions, and during her reign punished those who refused to obey the Episcopal ordinances. The position assumed by the Puritans was that the liturgy, ceremonies, and discipline did not separate itself sufficiently from the Roman Catholic Church; and that it was desirable in the interest of religion to abandon everything that had no other authority than the will of man; and to follow as far as possible the pure Word of God. The character of those who desired these changes led to a wider use of the term Puritans; to be applied to those who were strict and serious in a holy life. During the reign of James I. and Charles I. the spirit of Puritanism increased in English society and Parliament; both monarchs, however, made violent efforts to extirpate it.

So great were the hardships to which the Puritans were exposed that many of them emigrated to America. Nowhere did the spirit of Puritanism express itself more thoroughly than in Massachusetts and Rhode Island; nor have its traces wholly disappeared. In Scotland Puritanism, in the shape of Presbyterianism, was from the first the established religion, and was without contention among reformers. The name Puritans was never applied to the extremest sect of Covenanters.

Reformation.

Reformation denotes the great religious movement which took place in Europe in the 16th century, and resulted in the churches of Britain, Denmark, Sweden, Norway and Holland, and in many parts of Germany and Switzerland becoming separated from the church of Rome. In Hungary and France large portions of the population were detached from the Roman Catholic faith, without leading to a national disruption from the papacy. The church of Rome had gradually, from the time of Gregory I., the Great, 590-604, extended its control and government over all the countries of western Europe, displacing in some localities the old national churches which had existed from an early date under simple forms of government.

The natural result of the widespread supremacy of the Roman church was that the spiritual aspect of the church became merged into its mere machinery of government. The spiritual decay was manifested in many forms—in the ignorance of the Bible, and the general ignorance of the monks, reverence for the pontiffs, and none for Christ; the church was used as an engine of self aggrandizement

and most extravagant luxury; corrupt methods were employed to raise money to maintian the pontiff and clergy. Everything that Christ had bequeathed to His church, without money and without price, was held as merchandise by the pope and clergy. No person could secure salvation without paying the stipulated prices. More than this, they charged for the mass and praying persons out of purgatory after death. The selling of indulgences is not denied by the most zealous Romanists. The more money they raised, the more debauched they became. There was a felt need of a reformation by the better class of Roman Catholics. But the method, rules, regulations and doctrines were unalterably fixed by what they were all required to admit by infallible pontiffs, and not to have the fullest confidence in them was called heresy; hence there was no internal power by which the Roman Catholic Church could be reformed. It was as impossible as it was to keep Daniel out of the lions' den by the unchangeable laws of the Medes and Persians. The reformers saw the evils, and raised their voices, and used their pens against them; for this they were persecuted, tormented, tortured, and put to death, many by burning at the stake, and others were excommunicated. What could they do? The only practical thing was to band themselves together into reform churches.

The middle ages were noted for ignorance and immorality. Approaching the time of the Reformation there was a general advancement in literature and intelligence. The art of printing in 1450 was an important factor in advancing the reforms, and the establishment of schools of a high grade in different countries was also employed; in fact all the leaders in the Reformation were from these schools. They were men of learning and intelligence. Translating the Testament into the Greek, also translating the Bible into the vernacular language of different countries was very wisely employed in the Reformation. In fact the basis of the Reformation is an intellectual and spiritual knowledge of the Scriptures. It is true there was a difference of opinion on some points of doctrine, such as Calvinism and Arminianism; also on church government. But on moral principles and spiritual life there was comparative unanimity. The part each reformer put forth we have given under their respective names, so also the organization of different churches, and the reform movement in different countries.

Without a concert of consultation the Reformation was quite simultaneous in different countries all through western Europe. God was in the movement and the Author of it. It was contested by the papacy every step of the way, and held in check by them as long as they possibly could.

At the diet of Worms it was demanded of Luther whether he would retract or not. He replied, " I neither can nor dare retract anything, unless convinced by reason and Scripture; my conscience is captive to God's Word, and it is neither safe nor right to go

against conscience. There I take my stand. I can not do otherwise. So help me God. Amen." This declaration is the gist and spirit of the Reformation.

Reformed Churches.

Reformed churches, a term employed to designate the churches in which the Calvinistic doctrine and polity prevail in contradistinction to the Lutheran. The Reformed churches are very generally known as the Calvinistic churches, while the name Protestant church is in some countries almost equivalent to that of Lutheran. One chief distinction of all the Reformed churches is their doctrine of the sacrament of the Lord's Supper, the utter rejection of transubstantiation, and also of consubstantiation. They also reject the use of images, and many ceremonies which the Lutherans have retained. The Protestant church of France, and that of the Netherlands, of Hungary, Poland, with some in America, sprung from the Reformed church.

Reformed Presbyterians.

Reformed Presbyterians—a religious sect in Scotland formed by Richard Cameron. According to the Solemn League and Covenant, ratified by the parliament of England and Scotland, and also by the assembly of divines at Westminster in 1643, Presbyterianism was to be maintained in the kingdom of England, Scotland, and Ireland, and popery, prelacy, superstition, heresy, and schism, were to be extirpated. By an act of Parliament Presbyterianism was established in Scotland in 1690; but it was of a modified kind, rendering the church a creature of the state, in calling general assemblies, and prelacy was confirmed in England and Ireland, and there was a general toleration of heresy. It is in the standards of the Reformed Presbyterians that we find a true embodiment of the tenets by English and Scotch Fresbyterians of 1643. They refuse to recognize any laws or institutions which they conceive to be inimical to those of the kingdom of Christ. In 1863 it was decided that excommunication for taking the oath should cease. Ten congregations seceded and the remaining 45 congregations united with the Free Church of Scotland in 1876.

Relief Church.

Relief Church. After the expulsion of Erskine and his friends from the Church of Scotland (see the Secession Church), the assemblies became more determinedly moderate than ever. The split that occurred among the seceders in 1747 convinced them that they had now but little to fear from the aggressive zeal of their opponents who had taken to quarreling among themselves; and,

desiring to stand well with government for various reasons, they boldly resolved to deprive the people of all right to elect their own ministers. Relief was felt to be a necessity which came in the person of the Rev. Thomas Gillespie, minister of the parish Carnock, near Dunfermline. In 1749, the Rev. Andrew Richardson was presented to the parish of Inverkeithing by the patrons, but the presentation was so extremely unpopular that the presbytery of Dunfermline refused to proceed with it. In 1750, the case came before the commission of the assembly, who ordered the presbytery to proceed at once to induct Mr. Richardson. This mandate they firmly refused to obey. This affair again came before the commission in March, 1752, and it was transferred from the presbytery of Dunfermline to the synod of Fife. This compromise did not satisfy the moderates in the Church of Scotland. It was, therefore, resolved to make an example of the presbytery of Dunfermline at the coming assembly. On May 18, the Inverkeithing case came on, and the conduct of the commission was condemned by the assembly; the presbytery of Dunfermline was ordered to induct Mr. Richardson to appear at the bar of the assembly; he was not inducted, and six ministers of the presbytery handed in a representation explaining why they could not obey the commands of the supreme court. They were warned of their danger, and were informed that if they remained obdurate, one of them would be deposed. Next day they were called in singly, and Thomas Gillespie, one of the six, was fixed on for the sacrifice, and without a formal process he was arraigned, condemned and deposed. Out of 158 members present only 56 ventured to vote, and these were mainly lawyers.

The Relief Church, it will be seen, was founded on an assertion of the right of congregations to elect their own ministers. In 1758, Mr. Thomas Baston, jr., minister of Jedbough, and son of the great Baston, threw in his lot with Gillespie; in 1761, the congregation of Colinsburg, in Fife, did the same. The Relief had now got a footing, and steadily increased. Societies sprung up everywhere, which were gradually formed into congregations, and obtained ministers from the Establishment, the Secession, the Reformed Presbytery, and the English Presbyterians. They had a long attack from the Seceders and Reformed Presbyterians on account of their firm adherence to the latitudinarian principle of free communion. They finally, with the Secession church, formed the United Presbyterian Church, at which time (1847), it numbered 113 congregations.

Roman Catholic Church.

Roman Catholic Church. We insert the name in this list of churches, not as a Protestant reformed church, for she is not, but to call attention to the benefit she has derived from the Reforma-

tion. Her Catholicism is no broader than the adherents to the church of Rome, but she has outwardly reformed, so that she no longer persecutes, tortures, burns at the stake, and otherwise puts to death Protestant Christians, whom she calls heretics. So now Romanists and Protestants live together as friendly neighbors. This is decidedly a reformation. More than this, they work together on some of the social and political reforms; and thus, by pulling together, they carry measures which neither could do if working alone. It is a sensible method to make the greatest number of allies of all we possibly can in a good cause, instead of making opponents. Roman Catholics and Protestants stand together advocating social reform which is much needed. These polutions of virtue should be forever closed. We honor the Roman Catholic priests for what they are doing in this direction, and for their teaching of the sacredness of the married relation. In the middle ages it is reported that in some localities the laity were glad that the clergy had concubines for the safety of their wives and daughters from being seduced. We believe that this is not the case now; neither do we hear of scandals like that of Sextus IV. (1471-1485) who obtained the papacy by bribery; and used it to gratify his appetites; and to exalt his nephews as cardinals; and enrich them with money extorted from the people. Then Innocent VIII. (1485-1492) had sixteen children. Then Rodrigo Borgia, under the name Alexander VI. (1492-1503), after living in illicit intercourse with a woman in Rome, continued a similar connection with one of her daughetrs by whom he had five children; then on the death of Innocent VIII. he obtained the office of pope by bribing each of the cardinals at a stipulated price. This was in 1492. The only reflection we would make upon the late pontiffs for this is that they insist that the pontiffic chair has always been occupied by virtuous and honorable men. The general ignorance, especially of the Scriptures in the middle ages, was very great, and it appears that Pius VII. (1800-23) was inclined to perpetuate this ignorance of the Scriptures, for he suppressed their circulation in the vernacular of the people. We are glad to record that in this age of general intelligence the laity are permitted to read God's word. We hail with pleasure all reforms manifested among them. We mention these facts that they may appreciate the benefit they have derived from the Reformation.

Scottish Church.

The Scottish Church in her doctrines, anciently, was precisely the same as the rest of western Christendom. In ritual there were some points of difference, but they were so slight that the most important related to the time of observing the Easter festival. In these, also, the Scots gradually conformed to the usage of the Roman and English churches. In one point there continued for

several centuries to be a marked distinction between the Scots and the Irish on the one hand, and the Church of England and the Continent on the other. This was in reference to ecclesiastical government. The Scots recognized the same order of the ministry, bishops, priests, and deacons, as other Christians did; and like them, they held that ordination could only be given by bishops. But they acknowledged no such supremacy of jurisdiction in the episcopal order as was held by other churches. In Scotland, there were neither dioceses nor parishes; but there were numerous monasteries, in which the abbots, whether bishops or priests, bore the chief rule, all being in subordination to the successor of St. Columba, the presbyter abbot of Iona, who, in virtue of that office, was primate of the Picts and Scots.

The churches of Scotland became subject to the Roman pontiffs in common with all the western churches. They shared in all the errors of belief and superstitious practices in worship to which the rest of Christendom was subjected, and the ignorance and immorality of the clergy were far worse than they were in England, or perhaps anywhere in Europe, except in the Scandinavian churches. The desire for reformation which led to the persecution of Huss and Wycliffe, produced similar effects in Scotland. In 1406 James Resby, an English priest, and disciple of Wycliffe, was burned at Perth; and in 1433 Paul Crowar, a German Hussite, was burned at St. Andrews. The opinions of Wycliffe continued to be privately taught. In the following century the intercourse with the Continent was frequent and close, and the effects of Luther's preaching and writings were soon felt in Scotland. In 1525 the importation of Lutheran books, and the propagation of the reformer's tenets, were forbidden by an act of the Scottish parliament; and in February, 1528, Patrick Hamilton, abbot of Ferne, was burned at St. Andrews for teaching and publishing Lutheran doctrines. Subsequently several persons, both clergymen and laymen, were burned, and many more fled to England and to the Continent.

The Scottish nation was gradually divided into parties, both in favor of reform; one party desired to effect a reform in the church without breaking off from the hierarchy. The efforts of this school were unsuccessful; and the other party was disposed to carry its reforming principles far beyond what had been done by Luther. These two parties came into deadly conflict in 1546. On February 28, George Wishart was condemned to death by an ecclesiastical court, and he was burned. The struggle continued during the regency of Arran and that of Mary of Lorraine, the mother of Mary, the young queen of Scots.

In 1559 the reformers were much encouraged by the death of Mary of England and the accession of Elizabeth, and the return from Geneva of John Knox. A parliament met at Edinburgh, August 1, 1560. The reforming party had the ascendency, and abolished the jurisdiction of the pope; the mass was proscribed,

and a confession of faith, drawn up by Knox, was ratified; this adhered, in all essential articles of belief, to the ancient creed of the church. A book of discipline was soon drawn up, which followed in detail the principles in the confession of faith. The officers of the church were ministers, elders, and deacons. Ministers were chosen by each congregation, but were examined and admitted in public by the ministers and elders of the church. No other ceremony, such as imposition of hands, was used. The elders and deacons were chosen yearly in each congregation. They received no stipend, and were permitted to attend to their own private occupations. They had a general assembly, which met yearly or half yearly; this was the legislative and judicial power of the reformed church. The worship of the reformed church was modeled on that established by Calvin at Geneva. The laity took no part in ordinary worship, except in the singing of psalms; and there were no holy days except Sunday.

This form of church government did not remain long undisturbed. The struggle continued for some years, and in 1581 it was entirely changed. It recognized four orders of office bearers—the pastor, minister or bishop, the doctor, the presbyter or elder, and the deacon. These were set apart by ordination, and the imposition of the hands of the elders, but no one was intruded into any office contrary to the will of the congregation, or without the voice of the elders. Four sorts of church courts were sanctioned, each rising above the other; first, of particular congregations, one or more; second, of a provincial synod; third, of a whole nation; and fourth, of the universal church—the presbytery. In 1610 Episcopacy was restored to the Scotch churches, to comply with the wishes of James I. to harmonize with the English churches. Three Scottish prelates were consecrated, and four of the English bishops, at London. These changes excited great dissatisfaction in Scotland. Charles I. introduced into the Scottish church a book of canons and a liturgy framed on the model of those of England. The king had many loyal supporters in all parts of Scotland, and many preferred Episcopacy to Presbyterianism. But the king's opponents banded themselves together, and at a general assembly held at Glasgow abolished the Articles and Episcopacy, and re-established Presbyterianism.

Secession Church.

Secession Church. The causes which led to the formation of this church we here delineate in an abridged form. The reformation from popery in Scotland was very radical, in both doctrine and government. The people became strongly Calvinistic and Presbyterian. James came to the English throne in 1603. He undertook to establish Episcopacy in Scotland, but it was unavailing with the great body of the commoners and gentry; but many

of the Scottish nobles adopted the church principles of their sovereign, and after the restoration (1660), supported the government of Charles and James in their persecutions and covenants. (See Covenants and Scottish Church).

Episcopacy.

Episcopacy obtained a temporary supremacy in Scotland, at a meeting of the Scottish estate in 1690, under the rule of Sharp (see Sharp) and Lauderdale, which became synonymous with adherents to the house of Stuart; but Episcopacy was abolished, and Presbyterianism re-established. One unavoidable consequence of this was the abolition of the right of patronage, for in a multitude, probably the great majority of cases, the exercise of this right would have placed the nominations to ecclesiastical beneficences in the hands of Episcopalian landholders, and thereby imperiled the existence of a sound Presbyterian ministry. There were still many zealous Presbyterians in Scotland. But the nation as a whole had gradually undergone a great change. In 1730, the assembly enacted that in the future no reasons of dissent against the determination of church jurisdiction should be entered on record. Rev. Ebenezer Erskine in a sermon opposed this action. A committee was appointed and Mr. Erskine was found deserving of censure. He wrote a protest which was signed by three others, for which the four brethren were ordered to appear before the commission. This they refused to do, and in consequence they were declared no longer ministers of the church. They protested stating that they were obliged to make a secession from them, and appealed unto the free, faithful, reforming general assembly of the Church of Scotland. These four ministers constituted the Secession Church at the first, which has made a deep impress on the religious life of Scotland. Little Christian societies were formed everywhere, which were gradually supplied with pastors either from the Establishment, or from pious youths trained to the work of the ministry. Erskine and his friends drew up a statement of their reasons for separation, which was published under the title of "A Testimony to the Doctrine, Worship, Government, and Discipline of the Church of Scotland." The Secession Church was at first persecuted, and then later an attempt was made to induce them to return to the bosom of the church, but it failed. The general assembly in 1740 declared that the connection between Erskine and the church of his fathers was forever at an end.

In 1747 a rupture took place in the new body on the question of the burgess oath, in which they confess the religion of the country, loyalty to the queen, to the provost and bailies of the burgh and their officers, and declare that they will make concord where there is discord to the utmost of their power. Some affirmed that this oath could not be taken by any consistant seceder, and others

insisted that it could, and that the question regarding it ought to be a matter of mutual forbearance. The party condemning the religious clause in the burgess-oath formed the General Associate Synod, and the party berating it, the Associate or Burger Synod. Subsequently, a second split occurred in each of these, and two other denominations were formed, the one assuming the designation Old Light Anti-burgers (1806); and the other Old Light Burgers (1799). After holding aloof from each other for many years they were re-united on Sept. 8, 1820. Henceforward, the history of the Secession church exhibits a course of uninterrupted prosperity. They came under the liberalizing influence of the new-born enthusiasm for foreign missions, and started stations in Canada, Jamaica, Trinidad, Calabar, and other places. So vigorously was their missionary work carried on that in 1847 they were supporting more than 60 missionaries. In Scotland they had 384 congregations. At this time they united with the Relief Church and formed the United Presbyterian Church.

Socinians.

Socinians, better known as Unitarians, an association founded by two men, an uncle and nephew by the name of Socinus. The elder of the two was born at Sienna, in Tuscany, in 1525, and the nephew was born at the same place December 5, 1530. By his mother's side he was very highly connected, but having lost his parents while young, his education was carelessly conducted; and he himself, at a later period, lamented the imperfection of his scholastic culture. His want of learning only induced him to speculate more freely, and thus it happened, partly from native bias, and partly from his uncle's epistolary arguments, that Faustus was a heretic-anti-Trinitarian before he was out of his teens.

The elder Socinus had an obstinate aversion to believe any thing unreasonable. Unlike most heretics, he was prudent and reticent. He died at the age of 37 years, having made a few proselytes. His nephew immediately secured his manuscripts, and retired to Italy where he remained about twelve years, after which he zealously advocated the Unitarian theory. He visited Transylvania, where anti-Trinitarians were numerous; here he made converts to his opinions. In 1579 he went to Poland where he obtained a great influence. He preached, and disputed, and wrote with a zeal that Socinianism has seldom displayed since. His position in relation to the reformers was that Luther and Calvin had rendered great service to the cause of religion, but that they had not gone far enough, that the only solid basis upon which Protestantism could rest was human reason. He combated the principal doctrines of the church—the divinity of Christ, propitiatory sacrifice, original sin, human depravity, the servitude of the will, and justification by faith. The works of Faustus Socinus are no

longer read; but his opinions have never wanted advocates in any Protestant country. He and his uncle Laelius Socinus may be regarded as precursors of that spirit of rationalism which has rooted itself so deeply in the thought of the modern world. In 1880 the Unitarians in Transylvania numbered about 60,000, and were said to be increasing. They have an organized system of church government, with a bishop at its head. They have three colleges; the one of Klausenburg has 12 professors and 273 students.

In England Unitarian opinions appeared later than on the Continent. During the reign of James Socinianism began to exercise considerable influence in England. After the passing of the Toleration Act in 1689, which made non-comformity legal, the way was prepared for that gradual change by which English Presbyterianism passed into Unitarianism. Thus Unitarians are the legitimate successors of 2,000 Presbyterian divines who in 1662 left the Church of England on account of their inability to comply with the terms of the Act of Uniformity.

In Scotland the religious atmosphere has never been favorable to Unitarianism. But toward the close of the 18th century there was a certain amount of Arianism among the moderates in the churches of Scotland. Unitarianism, as a distinct system, was preached at Montrose as early as 1783, and at the beginning of the 18th century some attempts were made to diffuse it by missionary efforts. In 1880 there were seven congregations in the country. That at Edinburgh had been of the strict Calvinists, but they adopted the principle of free inquiry, and gradually embraced Arian, and eventfully humanitarian views. This last change took place during the ministry of Dr. Southwood Smith, about the year 1812. In Ireland the history of Unitarianism is intimately connected with that of Presbyterianism. It flourishes principally in the north of the island, where there is a strong infusion of Scotch blood, and where Roman Catholicism has the least influence. In 1871 there were 9,373 Unitarians in Ireland.

Swedenborgians.

Swedenborgians, or Church of the New Jerusalem, were first organized as a separate body in 1788, by Robert Hindmarsh, a printer in Clerkenwell, London, who was elected by lot to baptize and to ordain his comrades in the ministry. They accept Swedenborg's voluminous theological writings as revelations from heaven. In 1880 they had a little over 4,000 registered members in Britain, divided into 58 congregations. There are a few scattered Swedenborgians in France, Germany, Sweden, and Russia.

United Armenians.

United Armenians are a division of Armenian Christians who

are under the ecclesiastical jurisdiction of the pope. The Armenian rite in the Roman Catholic Church has a patriarch and primate in Cilicia, four archbishops at Constantinople, Aleppo, Diarbekr, and Lemberg, two in partibus, and sixteen bishops. The union was effected 1314-44. In 1880 they numbered 100,000, of whom 78,000 are in Turkey and Persia; more than 8,000 in Austro-Hungary; and 14,000 in Russia, Caucasia and Siberia. In 1872 a part of the United Armenians of Turkey renounced the jurisdiction of the pope and joined the Old Catholics.

United Evangelical Church.

United Evangelical Church was established in Germany, in 1817, by the Union of portions of the Lutheran and Reformed churches. This union as formed at first was limited to those who advocated a common church government, and a common method of the celebration of the Lord's Supper, which was to be celebrated by adhering strictly to the Scriptural words of the institution.

In 1834 many strict Lutherans left the united church, and organized an independent Lutheran church— the rest of the old Lutherans, and the Reformed church, including about 10,000,000 persons, being nominally connected with the United Evangelical Church.

United Presbyterian Church.

United Presbyterian Church was formed in 1847 by the union of the Secession and the Relief church, having at the beginning 479 churches. The career of this church has been one of uninterrupted prosperity. In point of doctrine it adheres (like all the other Presbyterian churches in Scotland) to the Westminster Confession of Faith and the Larger and Shorter Catechisms. Its form of church government is Presbyterian; but, unlike the Established and Free churches, it has no intermediate courts between presbyteries and the supreme court, the latter of which it does not call a general assembly, but only a synod; though, in point of fact, it partakes more of the nature of a general assembly than the bodies known by that name, since it is an assembly of the whole clergy, with one elder from each kirk-session. It has a theological hall and library in Edinburgh and a staff of professors. It is a voluntary church. The United Presbyterians believe that the interests of Christianity are best served by the total separation of the church and state.

In the year 1875 about 100 congregations of the United Presbyterian church situated in England were transferred by the mother church in Scotland to the Presbyterian church in England. Since the separation of the English branch the United Presbyterian church still counts about 530 congregations and over 175,000 members.

Waldenses.

Waldenses were a Christian community who inhabited a mountain tract on the Italian side of the Cottian Alps. It is enclosed on all sides by the spurs of the Alps, which divide it into three valleys that lie between France and Italy.

The religious doctrines of the Waldenses are similar to those of the Reformed churches. They have a minister in each parish, and a synod presided over by an elected moderator. Their own historians assert that the community has remained from apostolic times independent of the church of Rome, and can show a regular apostolic succession of bishops from the earliest period of Christianity till that of the Reformation. It is claimed that they have taken their name from Peter Waldo of Lyons of the 12th century, who was a leader of a widespread struggle against the corruptions of the clergy. He had the four gospels translated, and maintained that laymen had a right to read them to the people. He exposed in this way the prevailing ignorance and immorality of the clergy, and brought down their wrath upon himself.

The protests of the Waldenses against the church of Rome only related to practical questions, while that of the Albigenses related to matters of doctrine. Their opinions were condemned by the papal council in 1179, and a long series of persecutions followed. Again they were subjected to persecutions in 1332, 1400, and 1478, and driven into many parts of Europe where their industry and integrity were universally remarked. In Bohemia many of them joined the Hussites. They adopted the doctrines of the reformers, and this led to more serious persecutions. Francis I. of France ordered them to be extirpated. They were massacred at various places, and some buried alive, yet the sect continued to exist. In 1560 the duke of Savoy, urged by the pope Paul IV., (1555-1559) forbade the Waldenses to exercise their faith, under the penalty of being sent to the galleys for life. The courts of Spain and France dispatched 7,000 men, who were joined by two French regiments. The Waldenses offered a gallant resistance, but were overpowered by a superior force. Many prisoners were burned alive, and women and children were ruthlessly slaughtered. The duke was disgusted with these atrocities and granted an amnesty, on condition that their services should be held only in certain places. Charles I. of England sent two embassies to the duke of Savoy to intercede in their behalf, but without avail. Victor Amadus I., not long after, ordered the Waldenses of Saluzzo, under the penalty of confiscation of property and death, to become Catholics; and the edict was so rigorously carried out that, in a few years, none of the sect remained in that district. The Waldenses had purchased property and built churches and schools in districts where no concessions had been granted them. They were ordered within 20 days to sell their property, or profess Catholi-

cism. No quarter was shown to women or children. Atrocities were committed which were heard with indignation in all Protestant countries. Subscriptions were made in England for those who survived the massacre. In 1685 Louis XIV. ordered the duke of Savoy to compel the Waldenses to adopt Catholicism. They were commanded to emigrate or abjure their tenets within 15 days. A large number were imprisoned; many died; others were allowed to emigrate. Their whole property was confiscated and handed over to Roman Catholic colonists. In 1689 the Waldenses who had settled in Switzerland returned to their valleys. A French army of 22,000 men entered their territory, and attacked their fortifications, but were repulsed with great slaughter. Fortunately, at this juncture, the French and Piedmontese quarreled, and the latter to secure the services of the mountaineers granted them an amnesty. This was the last persecution against the Waldenses; but it was not till 1848 that they were put on a level with their Roman Catholic fellow subjects. They had then 18 pastors, and 15 congregations; in 1879 there were 56 regular Waldensian congregations with 14,600 communicants, besides 24 missionary stations. They have a college at Florence, and publish several denominational and missionary journals.

SECTION XX.

American Churches.

Adventists.

The second coming of Christ is clearly taught in the Scriptures. In recent years prominence has been given to this subject by organized churches. William Miller, (who was born 1781 in Massachusetts, and died 1849) about 1833 began to preach the second coming of Christ, which he claimed was to occur in 1843. He made an early disciple of Joseph V. Hines, a man of great energy, who established "The Signs of the Times," and later "The Advent Herald," to advocate the doctrine. They were followed by many thousands. Ascension robes were made for the great day, in July, 1843; but the world did not end. Others fixed a later date which passed with the usual disappointment, and the sect dwindled after Miller's death; then the excitement subsided. Still they existed, but they no longer fixed dates, and say that it may take place at any moment.

Adventism is divided into six denominations as follows:

1. Advent Christians, organized in 1861, who believe that the dead are unconscious, that the wicked are punished by annihilation, and that salvation is free to all who meet its conditions before death. They are chiefly located in New England, and their literature is published by the American Millennial Association in Boston. They have 883 ministers, 588 churches, and 25,816 members.

For Missions, see section XXI.

2. Church of God, Adventists, is a branch of the Seventh Day Adventists; the division occured in 1866. The chief cause of the division was the claim that Mrs. Ellen G. White had visions which were accepted as inspired; these the new organization discredited. There are also differences on health-reform, which is made prominent by the parent body—abstinence from swine's flesh, tea, and coffee. They have three annual conferences, also a general conference. They have 647 members, 29 churches and 19 ministers.

For Missions, see section XXI.

3. Church of God in Christ Jesus, Adventists, popularly known as Age-to-Come Adventists. They believe that God has promised to restore all things, and expect to see the kingdom of God established on the earth with Christ as king, the saints being associated with him in the government of the world; that Israel will be restored to rule in Jerusalem; that the dead will have a literal resurrection, the righteous to receive immortality, and the wicked to be

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destroyed; and that eternal life comes only through Christ. They hold that acceptance of the gospel, repentance, immersion in the name of Christ for the remission of sins, are conditions of forgiveness, and that a holy life is essential to salvation.

They have churches in 23 states. They have district conferences and a general conference, 94 ministers, 95 churches, and 2,872 members.

For Missions, see section XXI.

4. Evangelical Adventists, formed in 1845, who believe in the resurrection of the saints first to eternal bliss, and the wicked to eternal torment, but all are conscious after death while waiting. They have two annual conferences, besides five congregations, found in Vermont, Massachusetts, Rhode Island and Pennsylvania. They have 34 ministers, 30 churches, and 1,147 members.

For Missions, see section XXI.

5. Life and Advent Union. This sect believe that there will be no resurrection of the wicked. This belief had adherents as early as 1844. This branch dates from 1864. It was organized in Wilbraham, Mass.

It has 28 organizations, 14 of which are in New England. It has about 3,000 members, 33 churches, and 60 ministers.

For Missions, see section XXI.

6. Seventh Day Adventists originated about 1845. They believe that the gift of prophecy still exists, and was accorded to Mrs. Ellen G. White; that the two horned beast (Revelation 13: 11), is the United States; that vegetarianism and hygiene are parts of religion. They set no date for Christ's second coming; only they believe that it is near. At their general conference in 1877 they resolved that the highest authority under God among Seventh Day Adventists is found in the will of the body of that people, as expressed in the decisions of the general conference when acting within its proper jurisdiction, and that such decisions should be submitted to by all without exception, unless they can be shown to be in conflict with the Word of God and the rights of individual conscience.

They have a publishing house in Mountain View, Cal., also in Battle Creek, Mich; also a health food establishment in the latter place. They have 372 ministers, 1,470 churches, and 55,316 members.

For Missions, see section XXI.

Apostolic Faith Movement.

Apostolic Faith Movement, usually called the "tongues people," on account of the prominence they attach to the gift of speaking in unknown tongues. They are a people of remarkable zeal, and in a short time they have extended over the United States, and crossed seas to other countries.

The sect stands for the restoration of the faith once delivered unto the saints. To influence the greatest number, they hold camp meetings, revivals, mission and street meetings, visit the prisons, and advocate Christian unity everywhere. They teach repentance, or Godly sorrow for sin, confession of sins, forsaking sinful ways, restitution, and faith in Jesus Christ This leads to, 1. Justification which is the act of God's free grace, and Regeneration, and the witness of the Holy Spirit. They practice Baptism by immersing believers in water. 2. They teach consecration which in reality is forsaking all. 3. Sanctification from inbred sin, and from inbred disease, the Holy Spirit witnessing to this work. Subsequent to the above, 4. They teach that all should seek and obtain the baptism of the Holy Ghost, which they claim will be manifested by the gift of tongues. They make this very prominent. In this they are distinguished from all other religious sects.

With them the gift of tongues is an involuntary act without their volition. Some power takes possession of their vocal organs and sets them to jabbering for a greater or less length of time. Neither the person who talks nor those persons who hear understand what is said; yet they claim that in rare instances some do understand what is said.

That there is the gift of tongues is clearly revealed in the Bible. As the statement in Mark 15: 17 was not in the most ancient manuscripts, and as that is not said to be the gift of the Spirit, we leave that out. But on the day of Pentecost, as a gift of the Spirit, they spake with new tongues; and persons from fourteen different nations understood what was said. Then new converts to Christianity received the gift of tongues, which is recorded in Acts 10: 46; and 19: 6. Please notice that both of these instances were when they first became Christians. In the twelfth chapter of I. Corinthians the gift of tongues is named with other gifts. In the thirteenth chapter Paul informs us that love is much more important than the gift of tongues; and in the fourteenth chapter he corrects the abuse the Corinthians were making of the gift of tongues, even silencing its use without it being interpreted. After this we find no mention of the gift of tongues in the Bible or out of it in any church history until about 1829, when some Christian in London received the gift of tongues, and about the same time this gift was received in some place in Scotland. But these cases were of short duration. We quote the following from the pen of Rev. W. J. Seekins, of Fairmount, Indiana:

"The tongue is one of the greatest instruments for good or bad that is in the possession of man. No member of man's body that has to do with outward activity has been more guarded in the anatomy of man than his tongue, yet no single member can be utilized for such depths of infamous wickedness or for such far reaching good. We need not wonder that God and Satan are using every power at their command, in harmony with their opposite

characters and plans, to control man in the use of his tongue. It is a little member, and gets its inspiration or power for good or bad from either God or the devil, and, like the rest of man, cannot be controlled by both of these powers at the same time. It can no more 'send forth at the same place sweet and bitter,' than can a 'fountain both yield salt water and bitter' at the same time.

"It seemed to puzzle the inspired that the tongue, such a small instrument, under sin could be such a formidable weapon of awful destruction. Mighty engines and weapons of warfare invented by men have slain and maimed multitudes; nature, in the throes of convulsions, such as storms, earthquakes, or tidal waves, has darkened the lives of many in death; the cruel scourge of disease has swept vast hosts into untimely graves; but no invention of man or power of nature or scourge, has wrought such destruction among men as the human tongue under sin. Whether this weapon is wielded under the hypocritical art and disguise of diplomacy, or openly without any attempts at concealment, the results are alike ruinous to everything and everybody against whom it is wielded. Like the snake that has charmed the bird until it flutters into the mouth of its enemy a helpless prey, so has the tongue of fawning flattery, often under the garb of religion and in its name, drawn its victims into its embrace, designing thereby destruction.

"The Psalmist prayed, 'Lead me, O Lord, in thy righteousness, because of mine enemies; make the way straight before my face. For there is no faithfulness in their mouth,—their throat is an open sepulchre, they flatter with their tongue.' Oh, think of it, the inward parts of man in sin, 'very wickedness,' a prison house of death to all that enter there, and the throat an open sepulchre to this chamber of death, and alas the tongue the agent in fawning flattery, charming its victim into this vortex of ruin! Who alone but God, who is unerring in wisdom, can deliver us from the infatuating charm of the flatterer! The flattering tongue is the mighty agent used by the 'strange woman' to draw into her lustful embrace and into the house of death the innocent youth. When the sword and other weapons of carnal warfare have failed in dethroning kings and mighty men of earth, the tongue of diplomatic flattery has caused their downfall. Alas, how the mighty have been slain by this formidable foe! Hosea said, 'Princes shall fall by the sword, for the rage of their tongue.' Better be exposed to the tossing billows of a raging sea in a frail bark than be exposed, unprotected, to the 'rage of their tongue' that sin controls.

"The tongue in the Scripture is represented as having legs, 'walking through the earth' in its mission of ruinous destruction. One has aptly said, 'A lie will girdle the globe, while truth is pulling on its boots to follow.' Again it is represented as having teeth, and as slyly stealing upon its victim and biting in the back. 'As the north wind bringeth forth rain, so doth a backbiting tongue an angry countenance.' Who has not been lacerated with the sharp

teeth of some one's tongue! Better meet an angry, growling dog, and by human kindness and strength overcome it, than to be exposed to the insidious attacks of a sharp-toothed tongue.

"Again it is represented as having the power to scourge. The scourge of tongues is to be more feared than the scourge of any plague that ever afflicted the human family. Job took comfort in the fact that there was a hiding place from the same. 'Thou shalt be hid from the scourge of the tongue.' David intimates, though man's mouth is small, yet it contains some means by which the tongue can be whetted into a sharp sword, or by some subtle means be turned into a mighty bow and shoot forth words as arrows of poison. 'Who whet their tongue, like a sword, and bend their bow to shoot their arrows, even bitter words.' The same subtle power will turn the tongue into the forked tongue of a serpent. Such a tongue has a great capacity for poison, and wherever it stings, it poisons. 'They have sharpened their tongues like a serpent; adder's poison is under their lips.'

"James in speaking of it makes it more powerful and less susceptible of human power to tame than the wild beast, or the slimy serpent, or the monster inhabitant of the sea. For all these have come under the taming power of man, 'but the tongue no man can tame.' The powerful horse will yield its power in service to man through bit and bridle, but who ever heard of a bit or bridle that could subdue an unruly tongue! Further he teaches: 'The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the whole course of nature and it is set on fire of hell.' Who has not witnessed awful conflagrations of sinful wrath and envy that have blighted and sometimes ruined human life and character, separated friends and desolated homes, from a single spark of fire from some one's tongue! The fire of sin darting out from human tongues has caused greater moral loss and ruin than all the damage ever done to the physical world by lightning. Better try to play with lightning than to get life or character within the reach of a tongue 'set on fire of hell,' unprotected by grace.

"As the tongue is the member of man's body that Satan employs in such a variety of ways for evil, likewise the Scriptures ascribe to it the same sweeping variety for good when under grace. As it is the last member that usually yields to the power of transforming grace, so that when it is sanctified and under the control of grace, such a man is termed "a perfect man and able also to control the whole body." As the tongue of the natural man is set on fire of hell, so the tongue sanctified unto God, under the Holy Spirit's dispensation is set on fire from God. Pentecost gives 'the tongue of fire' to all who receive the Spirit baptism. Such tongues will send forth health and life in their words. God's plan of aggressive work in the salvation of men is through the tongue of fire. Greater than any gift of the Spirit is the tongue of fire

that God gives to the sanctified. The fiery tongue of Pentecost will prophesy, shout God's praise, and sing out the indwelling victory of the Holy Ghost. Such tongues will sweep on in holy victory in God's work and in character-building for the skies. Even death will not be feared, and in the plan God in the resurrection will shout victory over death and the grave, and in fiery eloquence 'sing the song of Moses and the Lamb,' around God's throne forever."

Armenian Church.

Armenian Church. The Armenian church of Turkey is separate from the Latin and Greek Catholic churches. As many Armenians have come to the United States, congregations of them have been gathered during the past twenty years in New York, Massachusetts and Rhode Island. They have no churches of their own, but meet for worship in chapels owned by the Protestant Episcopal Church. Their services are held in the Armenian language. They have 21 congregations, and 8,500 members, and 15 ministers.

For Missions, see section XXI.

Baptists.

Baptists. The first Baptist churches in the United States were founded by Roger Williams in Providence, R. I., and by John Clark, in Newport, R. I., in 1639. Williams at first met considerable opposition and persecution for declining to recognize the power of the civil magistrate in matters of religion; but in 1644 he obtained a charter for the land on which he and his followers had colonized. It is now called Rhode Island, and was among the first states to grant religious liberty. In the other colonies the persecution of the Baptists lasted many years, occasioned not altogether by their religious views, but in part by their extreme views regarding civil government. Laws were made against them in Massachusetts in 1644, and some of them were banished in 1669; they were proscribed in New York in 1662, and in Vermont in 1664, but about the beginning of the 18th century the authorities became more tolerant. The article on religious liberty found in the amendment of our national constitution, in 1789, is largely due to the effort of the Baptists.

The majority of the earliest Baptist churches in New England were Arminian in theology; so also were the first churches of New York and a part of those in New Jersey. But the Philadelphia, and part of the New Jersey churches were strongly Calvinistic, which shortly became the controling theology of the church. Their government is congregational. They baptize believers only, by immersion, denying that any other form is Scriptural baptism. There is a difference of view and practice concerning communion

at the Lord's Supper with persons not regularly immersed; the most of them are close communionists, but some favor open communion. They have been successful in extending their work into the newer portion of the country. As a denomination they are positive and aggressive. In our great cities they have well equipped churches.

William Carey was the first Baptist missionary sent from England to India in 1793. In 1812 the Congregationalists sent Adoniram Judson, and Luther Rice as missionaries to Burmah and India. They both became Baptists. This prompted the Baptists to special interest in foreign missions, and led to a "General Missionary Convention of the Baptist Denominations in the United States of America for Foreign Missions," which met on May 18, 1814. It was arranged that it should meet tri-ennially. From this time they have been much interested in missionary work. The Baptists are very strong in the southern states. While they had the independent church system, the slavery question did not affect them in their local churches, but as the tri-ennial convention was composed of delegates of all the regular Baptists throughout the United States, in the Tri-ennial Convention for 1844, Richard Fuller, of South Carolina, introduced a resolution to exclude any allusion to slavery. This resolution was strongly opposed by Nathaniel Colver, who did not wish to be fettered on any subject. It was finally withdrawn, but it led to a separation of the Baptists into three organizations, viz.: The Regular Baptists, (North), The Regular Baptists, (South), and The Regular Baptists, (Colored).

1. Regular Baptists (North). The Northern Baptists held their first separate general convention in New York City, November, 1845. They continued on an anti-slavery basis.

They maintained a school for the Indians with an enrolment of 467; eleven of these were studying for the ministry, and fifteen were preparing to teach. They also maintained a school for the colored people, with an enrolment of 6,958 students. In this school there were employed 142 white and 178 colored teachers.

American Baptist Publication Society was organized in 1824. Its 81st anniversary was held May 21, 1905. They issued 46 publications during the year. They issue very complete Sunday-school supplies for all departments, including a variety of papers. In 1853 they organized the "Backus Historical Society," and later the same year the "American Baptist Historical Society," in which they preserve historic books and literature, especially interesting to Baptists. The denomination has 7,415 ministers, 9,374 churches and 973,820 members.

On May 17, 1905, in a general convention, three Baptist denominations were re-united, namely the Regular Baptists, (North), Regular Baptists, (South), and Regular Baptists, (Colored).

For Missions, see section XXI.

2. Regular Baptists (South) organized the Southern Baptist

Convention, May 8, 1845. The enrolment showed an attendance of 659 delegates, and 157 associational representatives.

The officers in 1905 were Edwin William Stephens, President, Lansang Burrows and Oliver F. Gregory were the Secretaries, and Geo. W. Norton, Treasurer.

The denomination has 12,058 ministers, 18,963 churches, and 1,608,413 members. On May 17, 1905, the three divisions of the Baptists, namely, the Regular Baptists of the North, the Regular Baptists of the South, and the Regular Baptists (Colored) re-united into one body.

For Missions, see section xxi.

3. Regular Baptists, (Colored). They remained with the Southern Baptists until 1880, when they withdrew and organized a separate convention which includes 77 state conventions, 550 associations, 15,654 churches, 14,351 ordained ministers, and 1,864,600 members, 15,148 Sunday-schools, with 859,489 scholars, 14,704 meeting houses. In their schools they have 15,081 students, and 400 graduates.

On May 17, 1905, they were identified with the general convention which re-united the Regular Baptists (North), the Regular Baptists (South,) and themselves.

For Missions, see section xxi.

4. Baptists, Freewill, originated in a discussion which arose in 1779 among the Baptists in New Hampshire on the doctrine of Calvin, during which Benjamin Randal was called to account for preaching a general atonement and the ability of sinners to accept Christ. Having united with a church which agreed with his views, he was ordained at Durham, N. H., in 1780, and, in connection with others of like faith, labored with zeal and success in preaching and establishing churches. Their government is congregational, and they hold that Scriptural baptism is the immersion of believers. They believe in the universal atonement for all men, and the freedom of the will to accept or refuse Christ, and the right of true believers to participate in the Lord's Supper. In 1784 the first quarterly meeting was organized among them; in 1792 the first yearly meeting, composed of delegates from the quarterly meetings; in 1827 a general conference was formed which meets tri-ennially. In 1841 the Free-communion Baptists of Rhode Island and Connecticut united with them.

The whole body have uniformly held anti-slavery views and, a few years before the war of the rebellion, withdrew fellowship from 4.000 members in North Carolina because they were slave holders, and for the same reason declined to receive 12,000 members in Kentucky who sent delegates to their general conference. They have flourishing educational institutions in several states; among which are Bates College at Lewistown, Me., Hillsdale College, Mich., a theological seminary at Hampton, N. H., and a printing establishment at the same place. They have 1,619 ministers, 1,486 churches,

and 85,109 members. They have changed their name to Free Baptists.

For Missions, see section XXI.

5. Baptists, Original Freewill, a sect which withdrew from the regular Baptists in North Carolina about 1729, and their work is mainly in the South. They practice feet-washing and anointing the sick with oil, as gospel ordinances. On other theological questions they are in harmony with the Freewill Baptists in the northern states. They have 118 ministers, 167 churches, and 11,864 members.

6. Baptist Church in Canada. The Baptists began operation in Canada about 1794. An Association was formed in 1800. Planted in Ontario in 1803. In 1888 all previously existing societies were consolidated by act of the Dominion Parliament into the Baptist Convnetion of Ontario and Quebec, which conducts its work through five executive boards. The Canadian Baptists have now grown to over 1,000 churches, and 100,000 members.

Since 1778 Baptist churches have existed in Nova Scotia and New Brunswick.

For Missions, see section XXI.

7. Baptist Church of Christ, a denomination that originated in Tennessee about 1808. They have spread to six other states, all of them in the South. Their belief is a modified Calvinism, which makes room for a general atonement; they practice feet washing as a religious ordinance. In 1890 they had 152 churches, 8,254 members, and 80 ministers.

8. Baptists, The General, are distinguished from the Particular and Regular Baptists in holding that the atonement of Christ was general, for all mankind. General Baptists in New England associated themselves in a yearly meeting at the beginning of the eighteenth century. Churches of the same faith and order were also organized in the first half of that century in Maryland, Virginia and the Carolinas. Most of these early churches subsequently became Regular Churches.

The first association of General Baptists in the West, where the denomination now has its entire strength, was the Libity, of Kentucky, organized in 1824. In 1830 it adopted the practice of open communion. In 1845 they changed their articles of belief so as to embrace infants and idiots in the covenant of God's grace, and another so as to say that he that shall endure to the end, the same shall be saved. They have 22 associations, 550 edifices, 28,000 communicants, and 450 ministers.

9. Baptists, The Primitive, is a sect which hold to an extreme form of the Calvinistic theology. The regular Baptists had formed a General Convention in the interest of Foreign Missions in 1845. This, added to the extreme theological views, led to a withdrawal of a part of the churches from all fellowship with others, and those withdrawing became known as Primitive Baptists, claiming to be

faithful to the original principles of the body. The agitation was most bitter in the central Atlantic States when they withdrew. The Primitive Baptists became most numerous in some of the southern states, especially in Tennessee and Georgia, where, among the mountain districts, they are still very numerous. They are popularly known as "Hard Shells." They have 2,040 ministers, 3,222 churches, and 121,347 members.

10. Baptists, Old School, a sect frequently called Anti-Mission or Anti-Effort Baptists, from their opposition to missionary societies, Sunday schools and all religious organizations that make man's salvation dependent on human effort. They have neither colleges nor theological seminaries. They are mostly to be found in the western and south-western states. They have 475 ministers, 550 churches and 30,800 members.

11. Baptists, Separate, favored the great revival of Whitefield. They separated from those who opposed the revival. They had considerable accessions from the Congregational churches. Most of these Separate Baptists re-united with the Regular Baptists, but a few still maintain separate organizations.

Separate Baptists are generally in doctrinal agreement with the Freewill Baptists, holding to a general atonement, and rejecting the doctrine of election and reprobation. They have 103 church edifices, and 6,479 communicants, and 113 ministers.

12. Baptists, Seventh Day, are distinguished from other Baptists by regarding the seventh day of the week as the Sabbath. They believe that the first day was not generally observed as such in the Christian church before the time of Constantine. Traces of seventh day keepers are found in the days of Gregory I. (590), Gregory VII. (1075), and in the 12th century. In Germany they appeared late in the 15th century. In England they were organized as a denomination in 1650, under the name of Sabbatarians, and at the close of the century they had eleven churches, of which only three remain. In America they date from the last quarter of the 17th century, having formed their first church at Newport, R. I., about 1671. They commenced their yearly meetings at the opening of the 18th century, and their general conference at the beginning of the 19th century. In 1818 they adopted the name of Seventh Day Baptists instead of Sabbatarians. They have a university at Alfred Center, N. Y., and colleges at Shiloh, N. J., and Milton, Wis., and several academies. They have 119 ministers, 115 churches and 8,991 members.

For Missions, see section XXI.

13. Baptists, Six Principles, a small denomination, first heard of as a separate organization in Rhode Island in 1639. They are of the Arminian persuasion, holding to a general atonement. Their creed consists of the six principles found in Heb. 6: 1-2, namely, repentance, faith, baptism, laying on of hands, the resurrection, and the eternal judgment. Their ministers are poorly

educated, and poorly supported. The denomination is confined to Rhode Island, New York, Pennsylvania, and Massachusetts. They have 20 churches, 14 ministers, and 937 members.

14. Baptists, Two-Seed-in-the-Spirit, a small body, extremely Calvinistic, owe their rise to certain theological vagaries of Elder Daniel Parker, a Baptist preacher of Tennessee from 1806 to 1836. It was sought to explain the doctrine of election by speculation of a Manichean nature, the gist of which was that some of Eve's offspring were the seed of God, and so elected to eternal life; while some, corrupted by Satan, were his seed and fore-ordained to the kingdom of eternal darkness. They incline towards Antinomianism, object to a paid ministry, and agree with the Anti-Mission Baptists in reprobating modern institutions. Their strength is in Kentucky, Arkansas and Texas, though they are found in 21 other states. They have 473 churches, 12,851 members, and 300 ministers.

15. Baptists, United. Those persons who favored the Whitefield revival separated from the main body of Baptists; hence they were called Separate Baptists, and those who remained were called Regular Baptists, a name which they still retain. About the beginning of the 19th century, many of the Separate and Regular Baptists came together in Virginia, Kentucky, and elsewhere, and called themselves United Baptists. The great body of these are now called Regular or Missionary Baptists. There are a few United Baptists who retain their independent existence. They hold to a general atonement, and to the final preservation of all who have been regenerated. They restrict the Lord's Supper to those who are regenerated and immersed. They have 204 church edifices, 13,209 communicants, and 25 ministers.

16. Baptist Young People's Union of America. A society organized in Chicago in 1891. It publishes a weekly paper in Chicago called "The Baptist Union." They have about 500,000 members.

Baptist Educational Institutions.

They have nine theological seminaries; ninty-four universities and colleges, and one hundred academies, seminaries, institutions, and training schools.

The Baptists publish 72 weekly papers, 34 monthly, 7 semi-monthly, 14 quarterly, and one yearly publication.

In 1905 they organized 184 churches, and in the same year they dedicated 203 meeting houses. They have 30,936 ordained ministers, 829 missionaries in foreign lands, and 26 missionaries not in active service. In 1905 they ordained 336 for the ministry.

General Baptist Convention of North America.

The General Baptist Convention of North America held its first meeting, May 17, 1905. It includes the continent of North America

and its islands. All regular Baptist churches, Associations, and Conventions are entitled to representation, both northern and southern, white and colored. The General Convention does not supersede nor do away with existing organizations; it exercises no ecclesiastical or other authority except that which the weight of its opinions may carry,—the congregational policy of the denomination being opposed to place authority outside of the local church.

The objects of the General Convention are to promote closer fellowship among American Baptists; to increase efficiency and spirituality, and the evangelistic spirit in the churches; to consider subjects bearing upon the missionary, educational, and philanthropic enterprises of the denomination, and upon the moral and spiritual welfare of society. It meets once in three years.

BAPTISTS IN THE WORLD.

	Churches	Ordained Ministers	Baptsims in 19 5	Members
North America. .	47,862	33,621	261,785	4,856,862
South America. .	72	18	586	4,142
Europe.	4,504	2,803	8,101	555,119
Asia.	1,426	894	9,533	143,197
Africa.	88	120	915	11,388
Australasia. . .	270	201	439	22,862
Grand Total, 1906	53,822	37,657	281,359	5,593,570
Grand Total, 1905	53,136	37,321	262,420	5,446,960
Increase in 1905	686	336	18,939	146,610

Plymouth Brethren.

Brethren, Plymouth, in doctrine are Calvinistic. They emphasize original sin, predestination, the efficacy of Christ's sacrifice, the merit of his obedience, the power of his intercession, the gracious operations of the Holy Spirit in regeneration and sanctification. They baptize adults only. They hold meetings for Bible study and prayer, and observe the Lord's Supper weekly. They recognize no form of church government or any office of the ministry. They do not build churches, but meet in halls or private houses. They have frequently divided on narrow lines. There are four divisions in the United States, which we will discriminate by the Roman numerals.

Brethren, Plymouth I. This is the main body of the Brethren. They are more conservative than the other branch, but less so than the third and fourth branches. They have 109 organizations, and 2,289 communicants.

For Missions, see section XXI.

Brethren, Plymouth II. These are often called "Open Brethren," because they are less strict in discipline than either of the other branches. They have 88 congregations, and 2,419 communicants.

For Missions, see section XXI.

Brethren, Plymouth III. These are the strictest division of the Brethren. They claim that divine power is vested in the church, so that all the Brethren are under moral obligation to submit to a decision rendered by the church, even should the decision be unjust. They have 86 congregations, and 1,235 communicants.

Brethren, Plymouth IV. Some in the third division held that a second impartation of divine power must be received before a believer could be in full possession of eternal life. These constituted the fourth division. They have 31 congregations, and 718 communicants.

River Brethren.

Brethren, River. This name is applied to a group of Christian bodies supposed to be of Mennonite origin. They originated in a colony of Swiss who settled near the Susquehanna River in eastern Pennsylvania in 1750. During the revival of 1770 congregations were formed among the converts, with Jacob Engle as their first pastor. In many points their faith and practice resemble the Mennonites and in part also the Dunkards. They baptize by trine immersion; observe feet washing; use the kiss greeting between persons of the same sex; teach non-resistance and non-conformity to the world; inculcate plainness in dress and living; abstain from political activity, although they do not neglect the regular duties of good citizens; are strict in the observance of the Sabbath; and endeavor to order their lives according to the precepts of the Bible. Three branches of the River Brethren are recoganized.

1. Brethren in Christ. This is the largest, and has the most complete organization, with district, and general conferences which meet annually. They are most numerous in Pennsylvania, Kansas, and Ohio, and have churches also in Illinois, Indiana, Iowa, Michigan, New York, and Canada. They have 152 ministers, 78 churches, and 4,000 members.

For Missions, see section XXI.

2. Brethren, Old Order of Yorkers, who withdrew from the Brethren in Christ in 1862. The most of their churches are in York County, Pa., whence the name Old Yorkers. They have 7 ministers, 8 churches, and 214 members.

3. Christian, United Zion, originated in a division in Dauphin County, Pa., on feet washing. Among the River Brethren, one person does the washing and another the drying. In this division, the person who washes the feet, also dries them. They have 25 congregations, 25 church edifices, and 525 communicants.

Catholic Churches.

The Catholic church is the universal or general church, embracing all Christians. There are eight churches which make a special claim to the term Catholic or Orthodox Church.

1. Catholic Apostolic Church. This organization is the result of several Presbyterians in Scotland and London praying for a restoration of the gifts of the Spirit. Spiritual manifestations came upon a number of people in London, accompanied by many works of divine power, such as healing the sick, speaking in foreign tongues, and prophesying, which was principally explaining the Scriptures.

The first church in the United States was constituted in Potsdam, N. Y., and the second in New York City in 1851. They accept the Apostles', Nicene, and Athanasian creeds, hold to the plenary inspiration of the Scriptures. They regard Baptism as an ordinance for the conveyance of the new or resurrection life, and the Lord's Supper as a sacrament for the nourishing of that life. They believe that the gift of the Spirit is conveyed by the laying on of apostles' hands. The doctrine of predestination is accepted, although they deny that God's mercies are limited to the elect. They administer the Lord's Supper every Sunday. A full ritual is used in public worship. Their officers are elders, deacons, and deaconesses. Each church is complete in itself. The organization has 10 congregations, 1,394 communicants, and 95 ministers.

2. Christian Catholic Apostolic Church in Zion City was organized by John Alexander Dowie in Chicago about 1896. He was born in Edinburgh, Scotland in 1847. He studied for the ministry, and held two pastorates in Sidney, Australia, but subsequently became an evangelist preacher. On reaching Chicago, he built his wooden tabernacle in Woodlawn, which was open in 1893, and attracted large crowds by his preaching and faith cures. He added many auxiliary lines to his church work, such as a college for Zion preachers, a training school for deaconesses, and a number of charitable institutions. He had established a publishing house, which became a part of the property of the organization, and they had full control of a bank. In 1901 he made the claim of being "Elijah the Restorer," which was accepted by his followers. He finally organized a land association, and purchased a large tract of land on the shores of Lake Michigan, near Chicago, where he and his devotees founded Zion City. In 1803 the new tabernacle at Zion City was built, which is claimed to be the largest building

in the United States devoted exclusively to religious worship. In all these movements he has been the dictator. During the past year a very large portion of his followers became much dissatisfied with his methods and arbitrary rulings, and selected another man to be at the head of the movement. Appeal was made to the court; judge Landis of the United States Circuit Court decided that John Alexander Dowie was only an ordinary pastor, and the judge appointed a receiver to take charge of the property, and ordered the holding of an election, September 18, 1906. In this election Dr. Dowie was left out; even his wife and son went against him. The organization remains intact, and by the popular vote Mr. Wilbur Glenn Voliva is their leader.

3. Greek Catholic Church. This church is commonly called Unates. They are quite numerous in Austria, Hungary, and other eastern countries in Europe. It is in communion with the Church of Rome, but maintaining its ancient discipline, allowing the lower clergy to marry, administering the communion (bread and wine) to the laity, and using the Greek language in its ritual. They have in the United States 14 congregations, 13 church edifices, and 10,850 communicants.

4. Greek Orthodox Church. This is the national church of the kingdom of Greece. It is the same in faith as the Orthodox church of Russia. In the United States it has 100 members, and one church edifice valued at $5,000.

5. Old Catholic Church in this country is due to the Old Catholic movement in Europe, with which they are in sympathy in doctrine and polity. They have a bishop—Vilatte. They hold that the pope is simply a bishop, but is entitled to the primacy of honor. They agree with the Greek Church in rejecting filique in the Creed, acknowledge seven sacraments, revere the monastic life, and venerate saints and angels. They have in Wisconsin 4 organizations, 5 church edifices, and 10,000 communicants.

6. Reformed Catholic Church. This is a movement which began in New York City about twenty years ago. Priests of the Roman Catholic Church who had renounced that communion adopted Protestant doctrines and entered upon an evangelical work chiefly among Roman Catholics. They have in Illinois, Massachusetts, New York and Pennsylvania 8 organizations, and 1,000 communicants.

7. Roman Catholic Church in the United States has a complete organization extending over the whole country, which divides, ecclesiastically, into 12 provinces, containing 61 dioceses, and 9 vicariates-apostol c, in subjection to the spiritual government of the pope, administered through one cardinal, 13 archbishops, 62 bishops and 6,494 priests. It has 8,158 churches, chapels, and stations where religious services are held; a very large number of institutions established for religious, literary, benevolent, and other religious purposes; and a system of parochial schools attended probably by

500,000 children. Its own estimate of Catholic population throughout the country makes an aggregate of 6,231,417 communicants in 1893. In 1905 they claimed a population of 10,000,000.

They have been very zealous in laboring for the conversion of the Indians; they have planted missions in every tribe, and large numbers of Indians have embraced the Roman Catholic faith. They have condescended to a friendly association with the Indians far beyond the Protestants. This has had much to do in winning them. There is no class of persons who do not feel indignant to those persons who treat them as being low and degraded. The Spanish Roman Catholics in their social relations have intermarried with the Indians, so that in Mexico and Central America the people are very largely a mixed blood of Spanish and Indian.

The Roman Catholics, in their religious meetings, are very friendly to strangers who enter their churches, by furnishing them with a book, and assisting them in finding the place of their service. In this they far surpass Protestants.

In the time of our Civil War the Roman Catholics exhibited their patriotism by furnishing a large number of soldiers. We think that two regiments of Roman Catholics went out of Boston, and her heroic daughters stood by to staunch the blood, alike of Protestant and Catholic soldiers. When slavery was abolished the Roman Catholics were ready to exert their influence to elevate the condition of the freedmen. In an early day there was an attempt to enslave the Indians. Antonio Montesinos, a Dominican, with strong words opposed it. They were also opposed to enslaving the negro. As a large portion of Roman Catholics who imigrated to this country worked for wages, they were not numerous in the South where the laborers were slaves. There is less of the spirit of ease in their churches than in many of the more popular Protestant churches.

8. Russian Orthodox Church. The chief governing body of the Russian branch of the Greek Church is the Holy Synod at St. Petersburg. The churches of this faith in California and Alaska are under the oversight of Bishop Vladimir of San Francisco. It has 12 organizations, 23 church edifices and 13,504 members; its property is valued at $220,000.

Christadelphians.

Christadelphians, a religious sect founded by John Thomas, M. D., an Englishman, who came to this country in 1844. He organized a number of societies in the United States, Canada, and Great Britain. He taught that the Old and New Testaments are equally important; God will restore to immortal life all who love him in this life, but those who have not accepted this immortal principle cease to exist at death; there is no personal devil; Christ is the Son of God, deriving from the Deity moral perfection, but from

his mother a human nature; he is prophet, priest, and king; the first office he fulfilled by his life and death on earth; and now as priest he is Mediator before the Deity; as king He will return to earth and reign over all the earth on the throne of David, in Canaan where the twelve tribes of Israel will be gathered. They have 63 organizations, 4 church edifices, and 1,277 members.

Christians.

Christians, a sect drawn mostly from the Baptist, Methodist, and Presbyterian churches in various parts of the United States. The earliest organizations were "Republican Methodists," seceders from the Methodist Church in 1793, who took the name "Christians." In 1800 there was a secession from the Baptist churches in Vermont; about the same time there was a secession from the Presbyterian church in Tennessee and Kentucky. These three bodies finally merged into one organization, and adopted the name "Christians." Each congregation is independent, and they take the Bible as their standard of doctrine. They hold that the Scriptures are inspired, and are of divine authority; that every man has the right to interpret the Bible for himself, and therefore differences of views are no bar to church fellowship. They believe that there is one God, but they do not believe the doctrine of the Trinity; yet they believe that Christ is a divine being, that He pre-existed, and is the Mediator between God and man; that the sufferings of Christ atone for the sins of all men, who, by repentance and faith, may be saved; that immersion is the only proper form of Baptism, and believers the only proper subjects for that ordinance; that communion at the Lord's table is open to believers of all denominations. In government they are congregational. They have annual conferences which receive and ordain pastors, but can pass no laws that will be binding on the churches. They have a convention, which has a constitution, officers, and departments. They have twelve colleges and universities, besides a number of theological seminaries and academies. They have 1520 churches, 1248 ministers, and 111,835 members.

2. Christian Church (South). In 1854, the General Convention of the Christian Connection, held at Cincinnati, adopted resolutions opposing slavery and denouncing it as an evil; this action led the churches of the South to withdraw and form a separate organization. The Southern Church is strongest in North Carolina and Virginia. It has five annual conferences, 143 organizations, 135 church edifices, and 13,004 members.

Young People's Society of Christian Endeavor.

Christian Endeavor—a Young People's Society distinctly religious in all its features; organized Feb. 2, 1887, in Williston Church,

Portland, Me., by Rev. Francis E. Clark, D. D. From one small association it has expanded into over 57,000 societies, in all parts of the world, with an aggregate membership in 1900 of 3,500,000. The first Christian Endeavor Society in England was organized in 1887, and was followed by similar ones in other countries. The constitution has been printed in over 30 languages. The movement is interdenominational.

Its object is to lead the young people to consecrate their lives to the active service of God. Each member takes a solemn pledge to attend regularly (unless unavoidably detained) the weekly prayer meetings, and to take part in the same, and the reconsecration meetings held once a month, at which special efforts are made to see if each member has been faithful to his pledge. Its head quarters are in Boston, and John Willis Baer is its secretary.

Christian Missionary Association.

Christian Missionary Association. This association represents Christian work in Kentucky, a number of churches, without name, without creed, and without any ecclesiastical system. Each church is entirely independent; they claim to be unsectarian. The first was organized in Berea by Mr. John G. Fee. The doctrines preached are those common to evangelical Christianity. They have 13 organizations, 11 church edifices, and 754 communicants.

Christian Union Churches.

Christian Union Churches. This body, which is now called the Independent Churches of Christ in Christian Union, was organized in Ohio during the first years of the Civil War. Elder J. V. B. Flock was a prominent leader of the movement, who was outspoken in opposition to the war. They believed that it had been produced by an unwarrantable meddling of slavery both North and South, and great injustice and insane haste on the part of extreme leaders in both sections. They opposed the introduction of politics into the pulpit, and withdrew from churches because they could not tolerate political preaching.

Elder Flock claimed that he was persecuted for the position he had taken, and led to withdraw from the Methodist Episcopal Church in 1863. The first church was organized by Rev. Ira Norris, at Lacon, Ill., early in 1864. At a convention held in Columbus, Ohio, in February, 1864, five different denominations being present, the foundation of the new denomination was laid.

They claim to be non-partisan, non-sectarian, and non-denominational. They have 183 ministers, 294 churches, and 18,214 members.

Church of God.

Church of God, Winebrennerians, was founded by John Winebrenner, who with some other preachers withdrew from the German Reformed church in 1830 and formed a new sect which they called the Church of God. They have three positive ordinances, baptism by immersion, feet-washing, and the Lord's Supper. They believe in the authority of the Bible, in the Trinity, in human depravity, in the vicarious atonement, the freedom of the will; they reject Calvin's doctrine of election. They have a printing establishment at Harrisburg, Pa. They also have several colleges. Their statistics show 580 churches, 460 ministers, and 38,500 members.

For Missions, see section XXI.

Church Triumphant.

Church Triumphant (Schweinfurth). The founder and head of this body is George Jacob Schweinfurth, who was born in Marion County, Ohio, in 1853. He became a disciple of Mrs. Beekman, who before her death, which occurred in 1883, declared herself the spiritual mother of Christ in the second coming, and pronounced Schwienfurth the Messiah of the New Dispensation. He accordingly became the acknowledged head of her followers, and established his headquarters on the Waldon farm six miles from Rockford, Ill., changing the name of the body to the Church Triumphant. A large frame house, called Mount Zion or Heaven, is occupied by Schweinfurth and a number of his disciples. Other companies are presided over by an apostle who reads weekly the sermon previously delivered by Schweinfurth at Mount Zion.

There are no rites, ceremonies, or forms of worship. The single condition of membership is recognition of Schweinfurth as the Christ of the second coming and discipleship. Schweinfurth does not claim to be Jesus of Nazareth, but to be equal to Him. He claims to be sinless, to perform miracles, and to be able to bestow the Spirit on whomsoever he chooses. He also declares his power over sin, not only to save from its curse, but to save from its commission. They have 12 congregations, 384 members, and church property valued at $15,000.

Church of the New Jerusalem.

Church of the New Jerusalem, the name taken by a body of Christians who base their belief on the teachings of Emmanuel Swedenborg. This sect was founded in 1787, twelve years after the death of Swedenborg, by 15 of his ardent disciples.

The church was first established in England, then in the United States, Canada, and in a few places in other parts of the world. In the United States and Canada there are 107 societies, 95 ministers,

nd about 6,500 members. The active members of the church laim that in the United States and Canada there are altogether bout 12,000 believers in the Church of the New Jerusalem. The irst congregation in the United States was formed at Baltimore in 792, and their general convention in 1817, incorporated under the aw of Illinois; they have associations, societies, or members, in early all the states. It holds annual sessions in different cities, as a publishing house in New York, a theological school at Waltham, Mass., a Sunday School Union, and Church Music Society. Much freedom in regard to ecclesiastical forms is allowed, the power o adopt them being lodged in the whole body of members. The form generally preferred is a modified episcopacy, each state association having its overseer, whose office is permanent. In most of the congregations the worship is partly liturgical, and several books of prayer have been issued; yet, as each congregation is free to adopt its own mode, in some only extemporaneous prayers are offered. There is a congregational union, composed of ministers and churches preferring that order, having its headquarters at Philadelphia, with its own board of publication. There are also independent societies and churches not associated together. And, while the number of those in an open profession of Swedenborgian doctrine who have separated from other Christian churches is not large, they believe that in all other denominations many persons have adopted more or less of Swedenborg's views. And it is their avowed and cherished purpose to enlarge this number everywhere. A large sum of money has been devoted to publishing some of the most popular of Swedenborg's books for gratuitous distribution to all who apply for them; in the report made in 1878, it is stated that 36,000 volumes had been sent to ministers and theological students of all denominations, of white, black and Indian races. They have 154 congregations, 173 church edifices, and 7,679 members.

For Missions, see section XXI.

Communistic Societies.

Communistic Societies embrace all religious societies who observe a communistic life. There are ten of them but one of these, the Bruederhoef Mennonite, is omitted here, and inserted with the other Mennonites.

1. Adonai Shomo. This community was organized and legally established as a corporation in 1876 in Petersham, Mass. At its organization it had 11 members. It came out of the Advent movement. Its leading principles are faith in Christ as the Son of God, and a community of goods. All members, male and female, have an equal voice in matters of government and property. They have a common treasury from which individual needs are supplied. All labor for the common maintenance,—agriculture being the chief

industry. They have 20 communicants and church property valued at $6,000.

2. Amana Society. This society calls its organizations, of which there are seven, "True Inspiration Congregations." The community is confined to Iowa County, Ia., where its members exist in seven towns. They came from Germany in 1842 and settled near Buffalo, N. Y., from whence they removed 13 years later to their present location in Iowa. They are a religious rather than an industrial community, and are devoted Bible students. They hold to the Trinity, to justification by faith, to the resurrection of the dead, but not to eternal punishment. The wicked are to be purified by fire. They do not observe Baptism, but they celebrate the Lord's Supper once in two years. The ministers claim to be guided by the spirit of inspiration. They have some one, male or female, whom they claim is under the direct inspiration of God. They hold religious services every evening, also on Sunday, Wednesday, and Saturday mornings. They have 7 organizations, 22 church edifices, 1,600 members, and property valued at $15,000.

3. Church Triumphant (Teed). The founder of this body is Cyrus Teed. The foundation principle of the movement is the re-establishment of the church and state upon a basis of divine fellowship, the law of which is love to neighbor. It has three departments: the church; the college of life, or educational department; and the society archtriumphant. Celibacy is a fundamental doctrine. It is held as desirable in order to conserve the forces of life, and necessary to the attainment of that purity of life which issues in immortality. The disciples hope to pass out of the world as did Enoch, Elijah, and Christ. They have no churches, but occupy 6 private houses. The property in Chicago, though returned as private, is held for denominational purposes.

Value of property $36,000, and 205 communicants.

4. Harmony Society. The founder of this society was George Rapp, who was born in Germany in 1757 and died in Economy, Pa., in 1847. His followers are celibates, having adopted this rule early in the last century; they follow the example of patriarchal rule set in the Old Testament and hold to the community of property. They are literalists in interpreting the Scriptures, and they believe that the millennium is at hand and that all mankind will ultimately be saved,—those who marry being classified with the number who will have to undergo a probation of purification. They celebrate the Lord's Supper annually in October. They have one organization, one church edifice valued at $10,000, and 250 members.

5. The Kingdom is a name assumed by a body of Christians of recent date in Shiloh, Maine. They have taken the name from the statement in Daniel 2: 44. This movement was started by a Free Will Baptist minister by the name of Sandford. He became dissatisfied with the church, realizing that they did not practice what

they preached. He declared that he would do exactly as required in the Bible. He had received the Holy Spirit before he left the church, as a Person to guide him into all truth. He says the Spirit said to him, "Let us arise and build." They erected large buildings, which are used in the study of the Bible preparatory to going forth, after an intelligent understanding of God's plan, for the evangelization of the world. They now have about five hundred in the school. They rely upon God to supply all their needs. They forsake their earthly possessions, having all as community property. Mr. Sandford is recognized as the leader for a world wide movement to remove the covering cast over the face of all nations. They make very prominent the personality of the Holy Spirit, the power of the blood of Christ, the power of the name of Jesus in casting out devils, and healing of the sick. They claim that the only Scriptural baptism is that which is administered by one who is practicing all that is required in the Scriptures. They believe Mr. Sandford is the Elijah who must restore all things, and this will be followed by Christ's second coming. They have about two square miles of territory, and people are settling there to get the benefits of the schools of Shiloh. They have seven schools, consisting of the nursery, kindergarten, primary, grammar, high, Bible School, and the University of Truth. They have two yachts which are at Palestine at present, also a fishing schooner which catches fish for the kingdom.

6. Metropolitan Church Association. An organization usually called "Jumpers" on account of their demonstrations in their meetings, of jumping, dancing and screaming. The association was incorporated in Chicago a few years ago where the members were held in disrepute on acconut of their demonstrations, screaming, and sharp reproof of those persons whom they judged to be guilty of some deviations from righteousness. They moved to Waukesha, Wisconsin, in 1905, where they purchased extensive buildings and established their school in which they give prominence to the study of the Bible; they have installed a printing plant from which they issue weekly "The Burning Bush," and other literature. But their printing establishment was very recently consumed by fire. By the kindness of the proprietor of another printing house they continued to issue their paper weekly until their work could be cared for in one of their own buildings.

They do considerable evangelistic work at different places in the United States, and in foreign countries. In the main their doctrine is Methodistic as taught by John Wesley, but they claim that the Methodists of to-day have departed from God, and are going to hell. They oppose all secret organizations and labor unions. When sick they trust in God for healing, and decline to take medicine. They object to having their buildings insured and prefer to trust in God. They strongly oppose the prevailing system of divorce of the married relation, and claim that any person who

is divorced for any cause whatever, and marries another while the former husband or wife is living commits adultery, and will go to hell. More than this: they severely condemn every person who does not agree with them. Nearly every week in the Burning Bush they insert a cartoon and explanation of what they claim to be the bad deeds of those persons whom they condemn. They have adopted a system similar to that of the community of property, and depend upon God to supply all their needs.

The following are items given by themselves. "God has seen fit to lay upon the saints of the Metropolitan Church Association very marked manifestations, expressed by shouting, screaming, jumping, dancing, physical prostrations, visions, bodily healings, and other outward signs of His glorious presence. These demonstrations are not at all understood, except by those who have the Holy Spirit. No one can advance any logical reason why the worship of our great God shall not be manifested to the world by the exercise of the God-created members and God-given powers of the human body.

"Many of our critics claim that because our expressions of praise and gladness, such as jumping, shouting, and such like, are voluntary upon the part of our worshippers, that they are not in the Spirit. They claim that it should be without our volition. Among the Pentecostal signs promised God's people were seeing visions, and dreaming dreams. These have been fulfilled in our people, and nothing has been more helpful. God has shown His presence, power, and love by blessing some with these wonderful visions; persons remained for hours oblivious to all around them while they made a tour into unseen regions with the blessed Lord, or one of His angels. When the vision was over they could tell all about where they had been and what they had said, heard, and seen. The Lord has made among our people revelations by dreams, forewarning us of danger and snares of the devil."

Demonstrations similar to those of the Metropolitan Church are nothing new. "The Dancing Mania," which was common in Germany in the 14th century, was manifested under the influence of strong popular excitement. In July 1374 at Aix-la-Chapelle, Germany, at the festival of St. John, there appeared assemblies of men and women on the street, who began to jump, dance and scream. This mania was varied in form according to mental, local, or religious conditions. The dancers, losing all control over their movements, continued dancing till they fell exhausted and groaned as in agony. Some leaped high, and claimed to see the heavens opened, and the Savior enthroned. They claimed that none were true Christians but those who indulged in those demonstrations.

Convulsionaries is the name of a sect which sprang up in France about 1730. Their meeting place was the church-yard of St. Medardus, where was the tomb of Francis of Paris who was considered very holy. At this tomb a multitude prayed, preached,

and prophesied. After 1731 their exercises increased, so that they threw themselves into the most violent contortions of body, rolled about on the ground, and imitated birds, beasts and fishes. They predicted the downfall of the throne of France and of the church.

Welsh Jumpers, a name given to a people who believed that religious worship should be accompanied with leaping, dancing and other bodily agitations. They are said to have originated under the preaching of Whitefield about 1760. They were also called Barkers because they accompany the leaping and dancing with incoherent utterances. They were discountenanced in England, and they claimed that Wesley and his followers were not in the experience which they claimed.

John Wesley said of the Welsh Jumpers: "The bodies of two or three, sometimes ten or twelve, are violently agitated; and they leap up and down, in all manner of postures, frequently for hours together. I think there need be no great penetration to understand this. They are honest, upright men, who really feel the love of God in their hearts. But they have little experience, either of the ways of God, or the devices of Satan. So he serves himself of their simplicity, in order to wear them out, and bring discredit on the work of God."

George Bell. Some of the early Methodists caught the mania of jumping, dancing, and screaming, and held separate meetings led by George Bell and Thomas Maxfield. Of their exercises John Wesley says: "There is a fervor which has passed for devotion, but it is not true nor spiritual devotion. It is loud shouting, horrid, unnatural screaming, repeating the same words twenty or thirty times, jumping two or three feet high, throwing about the arms and legs, both of men and women in a manner shocking not only to religion, but to common decency."

Another quotation from Mr. Wesley: "Being determined to hear for myself, I stood where I could hear and see without being seen. George Bell prayed, in the whole, pretty nearly an hour. His fervor of spirit I could not but admire. I afterward told him what I did not admire, namely, 1. His screaming, every now and then, in so strange a manner, that one could scarcely tell what he said. 2 His thinking he had the miraculous discernment of spirits. 3. His sharply condemning his opposers."

7. Perfectionists, or Bible Communists, popularly known as Freelovers, a small American sect, founded by John Humphrey Noyes, who was born at Brattleborough, Vt. He studied at Dartmouth College, N. H., where he took a degree. In 1831 at a revival of religion at Putney, he became anxious about the way of salvation. He gave up the law to study theology at Andover, Mass.; here he continued one year, and passed to Yale College, New Haven, where he became a Congregational preacher. He came to the conclusion that the opinions of St. Paul had been misconceived; that from the apostolic age to his own there had been no visible church of Christ

upon earth. He believed that in the age of Paul and Peter there had been a true Christian church. The second advent of Christ he placed in the year 70, and he concluded that since then the true church has only existed in saintly persons scattered here and there, sinless in body and soul confessing Christ as their Lord, professing holiness, rejecting law and usage, and submitting their passions to the divine will. He believed that Christ, on His second advent, abolished the old law, and closed the reign of sin which began with Adam; and that He has henceforth set up His kingdom in the hearts of all willing to accept His reign. For such persons there was no longer any law or rule of duty; neither the Mosaic code, nor sermon on the mount, nor the ordinances or institutions of civil society were binding upon them; they were a law unto themselves; they were free to do as they pleased, but with exceptions which could not invalidate an eternal truth—under the influence of the divine Spirit which dwelt in them, they could only do that which was right. It was owing to the power of the devil that the churches had gone so far astray; but he believed that the time had come near when, among the new communites of America, there should be set up a perfect model of a Christian church—in which all should be brethren; in which men and women should be equals; in which individuals should be untrammeled by any restraints save those imposed by the divine Spirit working within themselves. Noyes took upon himself the task of laying the foundation of the true Christian church, as he believed.

He made an effort at New Haven, where he made converts to his views. Each being a law unto himself, they had conflicting desires, and this led to quarreling. Among the men, there were some who contested with Noyes the leadership of the fraternity; and among the women, one or two who in spite of his theory expected him to marry them. At the end of four years, he had co-believers, but no followers. Noyes retired to Putney disappointed at his failure, but he resolved to make another effort on the principle of community of property, and also social community, all the pure living together in one family including men, women and children. He saw that the members of such a society must be selected and educated for it; he set up a Bible class and educated them for Bible association. He gained a sufficient number of persons, and nothing was wanting but money to buy house and land; these he secured by marrying one of his converts, a young lady named Harriet Halton, to whom he explained with his principles marriage could be nothing but a form. Then he and his associates renounced their allegiance to the United States, and set up house keeping in " celestial order " at Putney. His wife, mother, sister and brother were among the members, and other persons of means and position—preachers, farmers, doctors, with their wives and children. Their property was made common stock; they gave up the use of prayer, all religious services, and the observance of the

Sabbath; those who were married renounced their marriage ties and a complex marriage was established between all the males and females of the "family."

Noyes now taught that the family was wiser than the individual, who might stray from the path of grace; that the individual was erring when he differed from the family, and the members indulged in free criticism of one another. Quarreling broke out among the members; their differences were brought before the law court of the family; and when the details of the family system became known, the people of Putney made it too hot for the Perfectionists. Their establishment was broken up; but a portion of the Putney family—about 50 men and 50 women, and about the same number of children, soon established themselves in a new home in the district of Oneida. The dispute of the family at Putney was on the question of the profession of holiness and the right of Christian liberty; some were "liberty men," others "holiness men." Noyes took up the controversy on behalf of holiness, in harmony with Perfectionists established at Oberlin, Ohio.

At Oneida creek, N. Y., the new family purchased 600 acres of forest-land. They have made it one of the most productive estates in the Union; they established various kinds of manufactures, and in the course of 30 years they became a prosperous, wealthy community. In 1874 it consisted of 238 persons, who lived together in a state of great harmony and contentment; and being sufficiently numerous, it had to reject frequent applications which were made for admission to membership. A similar society has been established at Wallingford, which numbered, in 1874, 45 members. Their neighbors have become accustomed to them, and let them live in peace. Noyes became popular. The society chose no chiefs, believing that the management of their affairs must fall to the fittest persons; and their affairs have been ably managed. The regard for the common good grew strong through habit, and made persons who disavow all law perfectly submissive to the unwritten laws of public opinion. In the smallest, as well as in important affairs, they practiced submission to the opinion of the brethren. All are busy and they work as hard for the general interest as men do in the hope of enriching themselves. The men dress like the people about them; the women have their hair cut short, they abjure stays and crinoline; wear a tunic, falling to the knee, and trousers of the same material; a vest buttoned toward the throat and a straw hat. The more advanced abstain from animal food, they drink no beer, and they will have nothing to do with doctors. The women are allowed a good deal of influence.

While all the males and females of the family are united by a complex marriage, their intercourse in theory is unfettered by any law, but in practice is subject to a good deal of regulation; it is subject to the opinion of the society, and certain principles have been so steadily applied to it that they have gained the force of

law. First, there should be contrast between those who become united in love; a difference of temperament and complexion. They hold that there should be a difference in age, so that the young and passionate may be united to those who have, by experience, gained self-control. In virtue of this principle, the younger women fall to the older men, and the younger men to the older women. They claim that there should be no exclusive attachment between individuals, yet persons should not be obliged to receive the attentions of those they do not like; and it is held indispensable that connections should be formed through the agency of a third party —because, without this, the question of their propriety might be withdrawn from criticism, and also because this affords a lady an easy opportunity of declining.

8. The Society of Separatists originated in Germany. They settled at Zoar, Ohio, in 1817 and adopted community life in 1819. They were called Separatists in Germany because they separated from the State church, in the belief that they could enjoy a more spiritual faith. They reject religious ceremonies. Marriages are allowed but not favored. They are entered upon by a civil compact, there being no religious celebration. Their Sunday services do not include public prayer. They have one organization, one church edifice, valued at $3,000, and 200 members.

9. Shakers, a small religious sect found only in the United States, was founded by Ann Lee who was born in Toadlane in Manchester, England, of very poor parents who afforded Ann no education. She was a violent hysterical girl, ambitious of notice, and fond of power. She married while very young a blacksmith named Stanley. She had four children, all dying in infancy. A poor woman, named Jane Wardlaw preached that Christ was coming to reign upon earth in the form of a woman. Ann Lee, on her conversion, began to preach the same message in Toad lane; but she soon gained the leadership of her co-believers for herself. She was sent to prison for the crowds who obstructed the streets to hear her preach. When she came out of prison she said that the Lord Jesus stood before her, and became one with her in form and spirit; that Christ had come to reign in her person. Her claim was favorably entertained by the followers of Jane Wardlaw, and they acknowledged her as their head. Not succeeding in England, she had revelation that it was in America where the foundation of Christ's kingdom was to be laid. So she went to New York, with seven disciples—five males and two females. Her husband did not believe in her and left her. She taught that men called into grace must practice celibacy, as do the angels.

After moving to different places they finally made a few converts. And soon Mother Ann died. This was a surprise, for they believed that she would never die: but they had an explanation that her spirit was still with them. They have formed settlements in several places.

They believe that the kingdom of heaven has come; Christ has come upon earth the second time, in the form of Mother Lee; that the old law has been abolished; that Adam's sin has been atoned; that the curse has been taken away from labor. Believers, on going into the union, die to the world, and enter upon a new life. For them there is neither death nor marriage. The believer living in union, is in heaven, and forsakes all other relatives. They profess to be more familiar with the dead than with the living. They take no interest in politics. For convenience, they are divided into families consisting of brothers and sisters, who live in the same houses, each governed by an elder and an eldress. All their property is held in common stock. Both men and women wear a prescribed dress. The men wear a sack, with a linen collar and no tie; an under vest buttoned to the throat, and falling below the thighs; loose trousers, rather short, and a broad brimmed hat. The women wear a small muslin cap, a white kerchief round the chest and shoulders, a skirt dropping in a straight line from the waist to the ankle, white socks and shoes. All labor, the men outdoors and the women indoors; they live almost entirely upon the produce of the soil, and drink only water; they employ no doctor and take no drugs, and are the healthiest communities. The education of the children is the work of the sisters, and they do it exceedingly well. Their meals are taken in silence; directions may be given by a gesture or in a whisper. In their church service, music bears a prominent part; the hymns and chants which are used being all of Shaker origin. They have 15 organizations, 16 church edifices valued at $36,800, and 1,728 members.

Congregationalists.

Congregational churches. The first church came to America in the Mayflower, in 1620. They claim that their system of government is in complete accord with that of the apostolic age, and conformed to the genius and spirit of Christianity; but they do not trace it in direct historical line further back than the period of the Protestant Reformation. Their theory is that Congregationalism is a return to the primitive order which had been rejected for the ecclesiasticism of Rome, or of great national churches. John Robinson is generally regarded as the father of the system as revived in modern times. He was prominent among those who sought refuge in Holland from the persecutions of the Church of England. Settling first in Amsterdam in 1609, he and his little flock afterwards removed to Leyden, where they enjoyed religious liberty. Seeing no prospect that the persecution in England would cease in their time, and dwelling among a people whose language and habits differed from their own, a large portion of the little company sought a home in the wilderness of America. They embarked on the Mayflower and landed in Plymouth, Mass., in

December, 1620. The Plymouth church formed in Holland was the first in New England. The first church ever organized in New England was gathered at Salem, Mass., Aug. 6, 1629. The colonies of Massachusetts Bay, and New Haven, Connecticut, were not "Independent" like the Plymouth settlers, but they were "Non-conformists" who did not at first contemplate a severance of their connection from the Church of England, but sought chiefly the reform of that church in certain practices by them deemed idolatrous and popish. But the religious life of New England was soon modeled to the form of Congregationalism, which it assumed for itself,—a right which it refused to Dissenters; hence Episcopalians, Baptists, Quakers, and others felt the strong hand of civil and social proscription which no one at this day seeks to justify.

Congregationalists hold to no order in the ministry higher than that of pastor of a local chruch. Religious fellowship among them finds expression in associations formed from a number of churches in a given locality, and meeting at stated times for fellowship, mutual edification, and the promotion of benevolent and missionary work. Their state associations are also composed of ministers and laymen delegated from the churches, which meet annually. They also hold a session of a National Council tri-ennially. They observe but two ordinances—that of Baptism, and the Lord's Supper.

There are eight theological seminaries under Congregational control, namely, Andover, Bangor, Yale, Hartford, Chicago, Oberlin, Pacific at Berkeley, Cal., and Atlanta, Ga. Courses are open to students of either sex. Average attendance of 421 students.

They maintain 127 colleges and universities in America, 3 in England, 4 in Japan, 3 in China, 2 in Russia, 7 in Turkey, 2 in Scotland, 2 in Germany, and one respectively in India, Ireland, and Switzerland. The Congregational Church has always been noted for their educational institutions, and high standard of intellectual culture of their ministers.

The Congregational Church Building Society, in fifty and a half years has helped to complete 3,704 churches and 957 parsonages. Its receipts have amounted to $5,112,219.77. It has helped to secure church property worth $18,000,000. It has been an important factor in securing nearly 200 per cent. growth in the denomination in a half century. It received from all sources in 1905 $275,374.48.

Congregational Sunday-School and Publishing Society—Congregational House, Boston, and 175 Wabash Ave., Chicago—publishes the Pilgrim Series of lesson helps, adapted to all grades of teachers and scholars; the Little Pilgrim Story Lessons, and the Beginners' Course for Primary Classes; the Congregationalist, their oldest denominational paper; the Well-Spring, Pilgrim Visitor, and the Mayflower, weekly papers for youth and children of all ages; the Pilgrim Teacher, monthly; books for Sunday-school libraries, etc.; and a full line of requisites for Sunday-schools and churches. It

also issues books on general religious subjects and on matters of special interest.

American Missionary Association.

The American Missionary Association. Its field extends from the Atlantic to the Pacific and from Porto Rico to Alaska. In the South it includes the Negroes and the Whites; in the West the Indians; on the Pacific Coast and in the Hawaiian Islands the Chinese and Japanese; in Alaska the Eskimos; and in Porto Rico those of different races. Through its pupils it is reaching into Africa, China, Japan, Mexico, and Cuba. It is training for leadership among these different races. Years ago it introduced industrial training in nearly every school; thus combined with intellectual and religious training, they are being qualified for foreign fields in their native countries respectively. Their receipts from all sources, applied to this work during the fiscal year ending Sept. 30, 1905, were $342,172.22.

The Woman's Boards of Missions are corporate bodies under the statutes of Massachusetts, Illinois and California, respectively. Each co-operates with the American Board and assumes the support of a part of the work under the care of the American Board.

For Foreign Missions, see section XXI.

Disciples of Christ or Christian Church.

This is a denomination organized by Alexander Campbell, in 1827. Thomas Campdell, a minister of the Seceders, emigrated from Ireland to the western part of Pennsylvania in 1808, and was followed, the next year, by his son Alexander. They earnestly desired reform in the Christian church conforming to apostolic precept and practice. They gathered a small company of disciples for the study of the Scriptures, with the pledge that, rejecting all human creeds and confessions of faith, they would conform their practice to the teachings of the divine Word. This virtual separation from the Seceders was followed by the gathering of a small congregation in Washington Co., Pa., known as the Brush Run church, of which Thomas Campbell was an elder, and by which Alexander was ordained to the ministry. After what they regarded as a thorough investigation of the question of Baptism, both father and son, with five others, were immersed by a Baptist minister, June 2, 1812. In 1815, having increased to five congregations, they united with the Redstone Baptist Association, having first stipulated in writing that no terms of union or communion other than the Holy Scriptures should be required. As many of the Baptist ministers were dissatisfied with this union, they withdrew and joined the Mahoney (Ohio) association, by whom they were regarded with favor, and finally entered heartily into it. In 1823

Alexander Campbell published the "Christian Baptist." By this, and public debates on Baptism, his views were widely diffused among Baptists. Opposition to them resulted in withdrawal of Baptist fellowship from all who held the views of Alexander Campbell. They then in 1827 formed a separate organization, and have since rapidly increased. Rejecting creeds and confessions of faith, as of human origin, they take the Bible as the sufficient and only authority in matters of faith and practice; they aim to present Bible truths in Bible terms. They, in some quarters, have been accused of holding Unitarian views; but their orthodoxy on this point is fully admitted. On the atonement, resurrection, and general judgment, they agree with the great body of Christians. They continue the breaking of bread on every first day of the week. They hold that faith and repentance are the pre-requisites for Baptism, and all who do repent and believe should be immersed in the name of the Lord Jesus Christ for the remission of sins and reception of the gift of the Holy Spirit. In church polity they are congregational. They have three classes of officers: 1. elders, presbyters, or bishops; 2. deacons; 3. evangelists.

The Board of Church Extension was organized in 1888. This society assisted in the erection of four churches. They publish six religious journals; besides these they have five publishing houses, where they issue Sunday-school literature and all forms of printed matter. All of these have extensive book departments. They publish twenty weekly newspapers, and ten monthlies; also four monthly Missionary periodicals, and three quarterlies.

Their financial support comes from regular contributions from the churches, and individual donations; they also receive money in amounts of $100 and over upon the Annuity Plan, (of persons who are fifty years of age) issuing a bond guaranteeing interest at the rate of six per cent., per annum, payable semi-annually. At the death of the annuitant the money becomes a gift to the Society.

In 1905 they reported, 11,110 churches, 1,238,515 communicants, 8,761 Bible-schools, 850,500 enrolled in Bible-schools, 6,675 ministers, and gain in membership 30,000. Disciples in the world 1,288,501.

For Missions, see section XXI.

Dunkards.

This is a sect which originated at Schwarzenau, Germany, in 1708, but were driven by persecution to America about 1725. In 1790, a party who held Universalist views having separated from them, the whole denomination were supposed to agree with them. But they have always denied the charge, and with the Mennonites, appeal to the confessions of faith published in Holland two centuries ago. They practice trine immersion (placing the candidate forward instead of backward) with the laying on of hands while the

person is in the water. Their officers are bishops, or elders, ministers in first and second degree and deacons. The bishops are chosen from among experienced and faithful ministers in the second degree. It is their duty to itinerate among the congregations, preach, officiate at marriages and funerals, and be present at love feasts, communions, ordinations, election of ministers and deacons, and when an officer is to be excommunicated. The duties of the ministers in the second degree are to appoint meetings, exhort, preach, baptize, travel occasionally, and to perform all the work of a bishop when none is present. Ministers are elected. Their duties are to exhort and preach at stated meetings, and when requested by a bishop or an elder, to officiate at baptisms and marriages. The deacons take care of the poor widows and their children, visit the families of the congregation, exhort, comfort and instruct them, reconcile offences and misunderstandings; and upon occasion, exhort, read the Scriptures, and pray in meetings.

The Brethren have a republican form of church government. Each congregation is independent in the management of its local affairs, such as the election of deacons, ministers, elders, or bishops, and in matters of local church discipline; but is subject to the entire Brotherhood through District and General Conferences. A number of congregations, usually in the same state, conveniently located, are formed into a District, and these hold annual conferences, to which each congregation sends two delegates, either lay members, deacons or ministers. Questions local to the District are discussed and settled by the District Conference, but those of a general character are sent to the General Conference.

This is also a delegated body. The Districts each elect one delegate, who must be an elder, to serve on the Standing Committee, and each congregation, with a membership of two hundred or less, may elect one delegate. Congregations with a larger membership may send two delegates. The delegates may be selected from the laity or the church officials. The Standing Committee and delegates form the Official body of the Conference. Any member present may take part in the discussion of questions, but voting is confined to the delegates,—two-thirds of the votes cast being required for a decision. General Conference is held in May or June.

In plainness of speech and dress the Dunkards resemble the society of Friends. They do not go to law, will not fight, and seldom take interest on money loaned to their poorer brethren. They are opposed to statistics, as savoring of pride. They earnestly protest against secret societies. They are divided into four sects.

1. Conservative Brethren. This is the largest branch of the Dunkards. The Conservatives found themselves between two fires. One class demanded more liberty in the matter of dress, and in other customs. On the other hand there was a body who insisted upon rigorous enforcement of the prohibitions against the adoption of modern dress and modern customs. It was the policy of the

Conservatives to deal leniently with the liberty party, and to conciliate those who wanted a more strict enforcement of discipline.

The Old Order Brethren were also opposed to Sunday-schools, and educational institutions. The Conservatives held that these were important in fulfilling the obligation of fathers to their children. They have 720 organizations, 854 church edifices, 95,000 members and church property valued at $1,121,541.

Their publishing house is at Elgin, Ill.

2. Progressive Brethren. The reasons for the division of the Dunkards have already been given. Their rules respecting nonconformity to the world are far less strict than those of the Conservatives. They call themselves The Brethren, and do not wish to be known as Dunkards. They have 231 ministers, 128 organizations, 173 church edifices, 12,787 members, and church property valued at $145,770.

3. The Old Order Brethren aim to prohibit conformity to the fashions of the world as strictly as did the fathers sixty years ago. They are opposed to Sunday-schools, missionary efforts, and high-schools, or colleges. They have 150 ministers, occupy 62 halls of worship, have 135 organizations, and 4,411 members.

4. Seventh Day Baptists, German, who seceded from the Dunkards in 1728. They recommend celibacy as a virtue, but do not enforce it. They worship on the seventh day. Their largest settlement is at Snowhill, Franklin Co., Pa. They have about 200 members, a dozen ministers, and six churches.

Evangelical Churches.

They have two denominations in the United States.

1. Evangelical Association, sometimes incorrectly called the German Methodist church, is a sect of American Christians, originally of German descent, formed under the influence of Rev. Jacob Albright, who regretted certain doctrines and habits prevalent among German churches of eastern Pennsylvania, and endeavored to reform them. A meeting of his converts in 1800 chose him as their pastor or bishop, and gave him jurisdiction as such over the members of the association. Subsequently annual conferences were established, and in 1816 a general conference, consisting of all the elders, met in Union Co., Pa. Since 1843, general conferences, consisting of delegates from the annual confernces, have been held every four years. During its earlier years the Evangelical Association was violently opposed, but for the last half century it has been quiet and prosperous. As it denounced slavery it made no progress in the southern states; but it spread over the North, into Canada and into Germany. In doctrine it is endeavoring to blend Calvinism and Arminianism. In polity, worship and plans of work it resembles the Methodist Church. The ministers are elders and deacons; the bishops are elected by the general conference;

the presiding elders are elected by the annual conferences, and continue in office four years; they may be re-elected. At first public services were conducted almost exclusively in the German language; but now the English is also employed.

They have a publishing house in Cleveland, Ohio, where they publish the "Christliche Batschafter," the "Evangelical Messenger," weekly; "The Living Epistle," and "Das Evangelische Magazin," monthly. Besides these, they publish Sunday-school helps and juvenile periodicals in both languages.

They have seven institutions of learning; the Northwestern College, at Naperville, Ill. has over 300 students. They have 25 annual conferences, 1,052 ministers, 1,806 churches and 118,865 members.

For Missions, see section XXI.

2. United Evangelical Church. In October. 1891, the Evangelical Church divided into two sects, each claiming to have the legal general conference, one held in Indianapolis, the other in Philadelphia; each elected a different set of bishops and general church officers. The differences were of long standing, and were brought to a crisis when three bishops were tried and suspended, but afterwards restored by the Association. The United Evangelical Church have 478 ministers, 985 churches and 60,993 members.

Friends.

This is a religious sect frequently called Quakers. About the year 1900 a uniform Discipline was prepared and adopted by most of the yearly meetings. The meetings are organized by a presiding Clerk, with a reading and recording Clerk. The monthly meeting is the executive body. Every yearly meeting is divided into quarterly meetings. Their ministers are either men or women whose qualifications are acknowledged without ordination or ceremony. Permits are granted a minister to travel to a distant place by his monthly and quarterly meetings; if beyond the continent, the endorsement of the yearly meeting is required.

They do not administer the ordinance of Baptism nor the Lord's Supper. They teach that marriage is an ordinance of God; it "is God's joining, not man's," "We marry none, but are witness of it." The man and woman take each other as husband and wife in the presence of God's people.

The Friends are opposed to war; they are a peaceable, unoffensive people; yet no Christians have been so cruelly persecuted as they; to itemize these persecutions would make a long chapter. We introduce a case:

Two women, Ann Austin and Mary Fisher, were the first Quakers to visit Massachusetts; they arrived in a vessel from Barbadoes in the beginning of July, 1656. As soon as Richard Bellingham, the deputy-governor, heard of their arrival, he sent officers

aboard to search their trunks and chests; they took away their books, which were about 100, and carried them ashore, where by an order of the council they were burned by the hangman. The women were then brought on shore, put in prison, all persons forbidden to speak to them under penalty of five pounds; pens, ink and paper were taken away from them, and boards nailed before the window so that no one might see nor speak to them. They were stripped perfectly nude and subjected to an outrageous examination to see if they were witches. All this was done before there was any law against Quakers. After an imprisonment of five weeks, during which they were cruelly treated, they were put on board the vessel and sent back to Barbadoes. Two days after they left, a vessel from London with eight of the hated sect on board came into the place. The master of the vessel was forced to take them back to England.

We have given a brief statement of Quakers as they are found in Europe. They are the same in the United States; so we need to say but little of their history here. We will, however, give an enlargement, and illustrations of some of their practices. The Friends were very practical. Their yea and nay could be relied upon in business transactions. They were friends to all men. William Penn was a noted preacher among them, born in London 1644. In 1681 he obtained from the Crown a grant of the territory now forming the state of Pennsylvania. His desire was to establish, for his co-religionists, a home where they might preach and practice their convictions in unmolested peace. He with several friends sailed for the Delaware in August, 1682. They were well received by the settlers, and on Nov. 30, held his famous interview with the Indian tribes, under a large elm tree at Kensington. Here he formed a treaty of peace with those uncultured men of the forest which out-lived his natural life. This is an exhibition of the principle of peace as opposed to war; and of establishing friendliness with a class of people who by the methods employed by all other European imigrants became enemies. In God's Book we read, (Proverbs 16: 7.) "When a man's ways please the Lord, He maketh even his enemies to be at peace with him."

The Friends met the conditions, and the result followed. Again we read, (Romans 15: 1-3.) "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached thee fell on me." But who is our neighbor? The despised Samaritan was neighbor to the afflicted Jew. Again we read (Psalm 138: 6.) "Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off. Jesus was meek and lowly in heart. The Friends believe in plainness of dress; they censure the spending of millions of dollars, as is done by members of some churches to keep up

with ever changing fashions which feed pride that God abhors; they claim that this money might be used to clothe the naked, feed the hungry, and carry the gospel to every inhabitant of the earth.

1. The Friends (Orthodox.) This is the most numerous branch. In 1887, at a General Conference held at Richmond, Ind., they adopted a "Declaration of Christian Doctrine," which sets forth the evangelical view of the Trinity, the Scriptures, the fall of man, justification and regeneration, the resurrection, and the final judgment, the issues of which are eternal. In the article on the Holy Spirit these sentences appear: "We own no principle of spiritual light, life, or holiness, inherent by nature in the mind or heart of man. We believe in no principle of spiritual light, life or holiness, but the influence of the Holy Spirit of God, bestowed on mankind, in various measures, and degrees, through Jesus Christ our Lord." The article on public worship recognizes the value of silence, not as an end, but as a means towards the attainment of the end—a silence not of listlessness or of vacant musing, but of holy expectation before the Lord.

Each yearly meeting has its own disciples, but fellowship is maintained between them by epistolary correspondence. There is also a general agreement between them on the fundamentals of doctrine and discipline. They have 1,279 ministers, 820 churches, and 91,868 members.

For Missions, see section XXI.

2. Friends, Hicksite; a sect of the Friends, which was the result of the teaching of Elias Hicks, in 1827, a man of remarkable powers, who created a schism in the society of Friends by promulgating opinions contrary to their belief, denying miraculous conception, divinity, and atonement of Christ, and also the authenticity and divine authority of the Holy Scriptures. About one half of the Friends in America adopted the views of Hicks; and they are known as Hicksite Friends. Their opinions are repudiated by the rest of the Friends, who may be described as Orthodox Friends. The Hicksite schism alarmed the latter, both in England and America, and a movement was begun in favor of education, of a doctrinal belief more nearly allied to that of the so-called "Evangelical" party, and of a relaxation in the discipline of the society. Joseph John Gurney, of Norwich, was the leader of this movement.

The Hicksite Friends number 115 ministers, 201 churches, and 21,992 members.

3. Friends, Wilburite; a sect of the Friends founded by John Wilbur. They are noted for the strictness with which they maintain the traditions and peculiarities of the society of Friends. After the Hicksite secession, under the leadership of Joseph John Gurney, more attention was given to education, to the doctrinal belief which was allied to the "Evangelical" party, and to a relaxation in the formality and discipline of the society. This new tendency excited opposition among some of the Friends in America. This led to a

division among the Orthodox Friends, and the formation of a new sect, called "Wilburites," after the name of their founder, John Wilbur. They number 38 ministers, 52 churches, and 4,329 members.

4. Friends, Primitive. This sect is similar to the Wilburite Friends, but more exclusive and entirely independent. They number about 300, and have separated partly from the Wilbur bodies and partly from Philadelphia Yearly Meeting on account of what they considered the inconsistent course pursued by those meetings in not going to the logical extent of their position. The chief interest of these Friends is to maintain the ancient testimonies of the Society intact, with the idea of bearing witness to the spirituality of the gospel rather than of propagating it. They have 11 ministers, 9 churches, and 232 members.

5. Friends of the Temple. This is a small body which had its origin in Wurtemburg, Germany, fifty years ago. It has a few members in Kansas and New York. It is their object to gather the people of God in Palestine. To this end they constitute spiritual communities, in various countries, to assist in the construction of the Temple in the Holy Land, which is to become a center for regenerated humanity. They believe in the Old and New Testaments, and that all the prophecies will be fulfilled. The chief task of the Temple Society is to secure the spiritual development of its members.

The Temple Society, in 1874, established four colonies in Palestine at Joppa, Sharon, Haifa, and Jerusalem. They have in the United States, 4 ministers, 5 churches, and 340 members.

German Evangelical Protestant Church.

German Evangelical Protestant Church, in the United States, is a religious body, liberal in doctrinal belief, having no confession of faith. Its ministers are associated in district unions. There are 52 churches, having a membership of 36,156, and 44 ministers.

German Evangelical Synod of North America.

German Evangelical Synod of North America is a religious body accepting the symbolical books of the Lutheran and Reformed churches, representing in the United States the State Church of Prussia which is a union of the Lutheran and Reformed bodies. It celebrated, Oct. 12, 1890, the semi-centennial anniversary of its organization in the United States. They have 909 ministers, 1,129 churches, and 203,574 members.

Greek Churches.

There are two in the United States.

1. Greek Orthodox Church. This is the national Church of

the kingdom of Greece. It is the same in faith as the Orthodox Church of Russia. It is represented in the United States by five priests, five churches, and 20,000 adherents.

2. Russian Orthodox Church. The chief governing body of the Russian branch of the Greek Catholic Church is the holy synod of St. Petersburg. The churches of this faith in California and Alaska are under the ecclesiastical oversight of Bishop Vladimir, of San Francisco, and many of them are supported financially by the imperial government of Russia. They have 45 ministers, 62 churches and 45,000 members.

The Latter Day Saints.

The Latter Day Saints are a religious sect founded by Joseph Smith of Manchester, N. Y. He was a man who displayed indomitable tenacity of purpose in the midst of fierce persecutions. A person who did not in some sense or other partly believe in his own mission, would have broken down under such a tempest of opposition and hate as Smith's preaching excited.

Smith claimed to have an angel to visit him (at the age of 18) on Sept. 21, 1823, with glorious appearance, who gave him "a brief sketch of the civilization, laws, and governments of the aboriginal inhabitants of America—of their righteousness, and iniquity; and of the blessings of God being finally withdrawn from them." Smith said that the angel told him where the records were deposited, about four miles from Palmyra, N. Y. At length, on Sept. 22, 1827, the angel placed in Smith's hands the wonderful records. They were engraved on plates nearly 8 by 7 inches. The volume was about 6 inches thick; a part of it was sealed. The characters upon the unsealed part were small and beautifully engraved. They represented an unknown language called the "Reformed Egyptian." With the records were found curious instruments, called by Smith "urim and thummim." They were transparent stone spectacles; by these he says God enabled him to translate the records. This brought out "The Book of Mormon" which finally appeared before the world in 1830. Eleven persons testified that Smith had shown them the plates. No other person ever saw them.

It has been claimed by the opponents of Smith that The Book of Mormon was a verbatim production, with the exception of certain interpolations, of a romance written by Rev. Solomon Spalding. Smith and his associates declared that the millennium was close at hand, that the Indians were soon to be converted, and that the New Jerusalem was to be somewhere in the heart of the American continent. The prophet's house was frequently beset by mobs; several times he was shot at, but his fearless courage continued to bring him disciples, and on April 6, 1830, the Church of Jesus Christ of Latter Day Saints was organized in the town of Man-

chester, N. Y. The animosity against them was very severe; so in January, 1831, they moved to Kirtland, in Ohio, which was to be the seat of the New Jerusalem. They now made immense progress. Their missionaries were full of zeal, and churches were established in the states of Ohio, Pennsylvania, New York, Indiana, Illinois, etc. In 1831 a colony was established in Jackson Co., Mo. A revelation given Smith assured the saints that this was to be the city of Zion. Land was bought, a printing press was established, monthly and weekly papers were issued; everywhere there was evidence of a spirit of industry, sobriety, order and cleanliness. The Mormons in many respects were morally, socially, and industrially, far in advance of their neighbors.

Smith returned to Kirtland, and set up a mill, a store, and a bank, and continued to preach his doctrines with great success, but not without savage persecution; for example, on the night of Mar. 22, 1832, a mob of Methodists, Baptists, Campbellites, and other miscellaneous zealists, broke into his house, tore him from his wife's arms, took him to an adjoining meadow, and tarred and feathered him! Sidney Rigdon was similarly handled, and rendered temporarily insane. Smith, undaunted, preached the next day with his flesh all scarified and defaced, and proved the folly of persecutions by baptizing three new converts.

A plot was formed to expel the Mormons from Missouri; their periodicals were stopped, their printing press confiscated, their bishops tarred and feathered, and numberless other outrages were committed. Finally, the hapless saints were compelled to flee across the Missouri River, and men, women, and children had to camp in the open wilderness on a winter-night in 1833.

After various changes and continued persecutions, in 1838, the whole body of saints, about 15,000, took refuge in Illinois, and obtained a grant of land which they called Nauvoo. The country was a wilderness when the Mormons entered it, but it soon began to rejoice and blossom as the rose. The legislature of Illinois granted a charter to Nauvoo; a body of Mormon militia was formed, Smith was appointed commander; he was also appointed mayor of the city. But the doctrine of sealing wives for the future state roused the wrath of the neighborhood. The prophet and his brother Hyram were thrown into prison at Carthage. The governor of the state was desirous of letting the two Smith's escape; but a band of 200 men broke into the jail, June 27, 1844, and shot them. Brigham Young was elected successor of the prophet. Persecutions continued, and the saints resolved to emigrate far beyond the boundaries of civilization. Explorers were sent out to examine the country, and brought back a favorable report of the Great Salt Lake valley, in Utah. In Feb. 1846, the first emigrants crossed the ice-bound Mississippi, settled for a year in Iowa, and then marched under the strictest discipline across the great wildernesses. Agricultural operations were commenced almost the

instant they arrived at the shores of the Salt Lake. The cheerfulness, intelligence, and zeal exhibited on all sides, were truly admirable. Brigham Young arrived in the valley July 24, 1847, and the main body of the Mormons in the autumn of 1848. The Salt Lake City was soon founded and settlers poured in from all parts of Europe and America. Mormonism is a pure theocracy; its priesthood, who rule in matters temporal and religious, are divided into various orders. The highest is the first presidency, composed of three persons. The first presidency is elected by the body of the church, and possesses supreme authority. The second office in point of dignity is that of patriarch, whose chief duty is to administer blessings. Then follows the council of "the twelve;" they ordain all other officers, elders, priests, teachers, and deacons. Next come the seventies (of whom there are many). They are under the direction of the twelve apostles, and are the missionaries and preachers of the body. The fifth order is that of high priests. These officiate in all the offices of the church, when no higher officer is present. Next are the bishops, who are overseers of the church. The duties of the elders are to have charge of the meetings, and surveillance over the priests who are the fixed ministry.

Their doctrine is materialistic. They profess to believe in the Trinity, yet they explain that God was once a man, who has advanced in intelligence and powers that he may now be called infinite: but that he has still the form and figure of man. Mormons believe that by faith, obedience, and holiness man may rise into a deity.

1. Church of Jesus Christ of Latter Day Saints.

Those who migrated to Salt Lake Valley were active in propagating the Book of Mormon, and subsequent Revelations. The celestial law of marriage was openly practiced after 1852. The succession of the presidency was: Brigham Young, John Taylor in 1877, and in 1890 Wilford Woodruff. Each in turn had supreme authority. The social peculiarity of the sect is their practice of polygamy. It was not so at first. Rigdon, Kimball, Pratt, and Young are declared to be its originators. Emma, wife and widow of the prophet, stoutly denied that her husband ever had any wife but herself. Young's revelation she declared to be a fraud, and in consequence she withdrew to Nauvoo. Her four sons followed her, and have now founded a monogamic Mormon community, called the Josephites. Another branch of the Mormons (who altogether may number 200,000 souls) has settled at Independence, Missouri, the proposed site of the New Jerusalem. Meanwhile, at Salt Lake City, the practice of polygamy is encouraged, men are honored for the number of their wives and children. They have 1,700 ministers, 296 churches, and 300,000 members.

They accept three books as of divine origin: 1, the Bible; 2, the Book of Mormon; 3, the Book of Covenants. The Book of Mor-

mon is accepted as a history of the ancient inhabitants of America, beginning 2,000 years before Christ and continuing until 400 years after Christ. In doctrine they adhere to the Trinity, to the atonement by Jesus Christ, and to the eternal judgment, believing that each individual will receive reward or punishment in strict measure according to the good or evil deeds done in life. They hold that men are to be saved by faith in God and Christ, by forsaking sin, by immersion for the remission of sins, and by the laying on of hands. They believe that revelations of God are still given by the Holy Spirit for the guidance of the church, and that the gifts, blessings, and powers of the Holy Spirit in the Bible times are continual. Their order of church government is such as they find authority for in the New Testament, and such as they understand that the Apostolic Church observed. It includes the presidency of three persons, twelve apostles, and one or more quorums of seventy.

2. Re-organized Church of Jesus Christ of Latter Day Saints. Like the Mormons of Utah, the members of this organization, sometimes called Non-polygamous Mormons, trace their origin back to the movement begun by Joseph Smith in 1830. They insist that those who followed Brigham Young were led into error. They deny that the revelation concerning polygamy which was committed to the church in Salt Lake City in 1852 by Brigham Young was genuine, and declare that the true successor of Joseph Smith in the presidency of the church was not Brigham Young, but Joseph Smith's eldest son, Joseph. It is said that none of the members of the family of the first Prophet have united with the Utah branch, but all have become members of the Re-organized Church.

The first conference was held in 1852, and it was declared that the leadership of Brigham Young was disowned. The Re-organized Church accepts first, the Bible; second, the book of Mormon; third, the Book of Covenants. They characterize polygamy as an abomination. They have 2,200 ministers, 600 churches, and 45,500 members.

Lutherans.

The earliest Lutherans in America came from Holland to Manhattan Island in 1623. But the Dutch authorities gave no encouragement to any doctrine but the Reformed, and they tried to allure the Lutherans to the Dutch churches. A Lutheran pastor, the Rev. John Ernest Goetwater, was sent to this country in 1657 by the Lutheran Consistory of Amsterdam to minister to two congregations. He was not allowed to enter upon his ministrations; members of the Reformed faith sent him back to Holland. When the English took possession of New York the Lutherans were allowed full liberty of worship.

The Lutheran faith was established on the banks of the Dela-

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ware by a Swedish colony, who erected the first Lutheran church in America in 1638. The large Lutheran influx from Germany did not begin until early in the 18th century.

The recent growth of the Lutherans in this country is due to the immigration from Lutheran countries. They come from Germany, Sweden, Norway, Denmark and Finland. The cardinal doctrine of their system is that of justification by faith. They believe that in the Lord's Supper there are present with the elements, and are received sacramentally and supernaturally, the body and blood of the Lord Jesus Christ, but reject both transubstantiation, and consubstantiation as attributed by some writers.

In polity, each congregation arranges its own government. Ministers are accountable to their respective synods on moral and doctrinal questions. In the Lutheran churches in the United States there are seven languages, and the synods are arranged according to speech as nearly as possible. The divisions are as follows:

1. General Synod. This is the oldest general body of Lutherans. It was organized in 1820. There have been changes of synods in their attachments to the general bodies on account of differences concerning the acceptance and interpretation of the doctrinal symbols. They are in agreement in their polity, except in several instances among the Germans. The following is the confessional basis of the General Synod:

"We believe and hold with the Evangelical Lutheran Church of our fathers the Word of God, as contained in the Old and New Testaments, as the only infallible rule of faith and practice, and the Augsburg Confession as a correct exhibition of the fundamental doctrines of the divine Word and of the faith of our church founded upon that Word."

The General Synod has connected with it 25 synods, and was organized in 1821. It has 1226 ministers, 1568 churches, and 194,442 members; their property is valued at nearly $10,000,000.

2. United Synod in the South. Soon after the beginning of the Civil War the four synods in the Carolinas and Virginia withdrew from the General Synod because of the adoption by that body, at its convention in 1862, of resolutions concerning the war which gave offence to the South. In 1863 these four synods and the synod of Georgia constituted the General Synod, South. A few other Southern synods became connected with it later. In 1886 a new organization, known as the United Synod in the South, took its place, consisting of 80 synods. It has 300 ministers, property valued at $1,500,000, and 39,630 members.

3. General Council. This was the third general body organized. When the General Synod consented to the admission of the Franckean Synod in 1864, which was regarded by the minority as unsound, not having definitely accepted the Augsburg Confession, the delegates protested, and withdrew. The Pittsburg, the New

York, the English Ohio, the Minnesota, and the Texas synods dissolved their connection with the General Synod. A proposed convention was held in December, 1866; representatives of 10 synods attended, and the General Council was organized in 1867. The confessional basis of the General Council is as follows:

"We accept and acknowledge the doctrine of the Unaltered Augsburg Confession in its original sense as throughout in conformity with the pure truth, of which God's Word is the only rule. We accept its statements of truth as in perfect accordance with the canonical Scriptures. We reject the errors it condemns, and believe that all which it commits to the liberty of the church of right belongs to that liberty."

There are nine synods connected with the General Council, including one in Canada. It has 1,350 ministers, 2,019 churches and 370,409 members; their property is valued at $12,000,000.

4. Synodical Conference. This is the latest and largest of the Lutheran general bodies, which was organized in 1872 by representatives of the Missouri, Ohio, Wisconsin, Minnesota, Illinois, and Norwegian synods. The conference was intended to represent a type of Lutheran confessionalism stricter than that of the General Council. The following is its confessional basis:

"The Synodical Conference acknowledges the cononical Scriptures of the Old and New Testaments as God's Word, and the Confession of the Evangelical Lutheran Church of 1580, called the Concordia, as its own."

The nucleus of this synod was a Saxon colony of Lutherans who settled in Missouri in 1839. They maintain that the Roman pontiff is anti-Christ. It has 2,200 ministers, 2,650 churches, and 581,029 members; property valued at $9,000,000.

Independent Lutheran Synods. There are twelve Lutheran synods which are not connected with any of the four general bodies. They occupy this attitude for various reasons. The Suamai Synod are Finns, and the Icelandic Synod are independent from the peculiarity of language; in others it is a difference of views on doctrinal and practical questions and in national peculiarities.

5. Joint Synod of Ohio and other States. This body was organized in 1818. It has ever been conservative and strictly confessional in character. Its constituency is for the most part German, but in about a third of its congregations both German and English are used. It is divided into a number of districts. Its chief strength is in Ohio; it also has many communicants in Wisconsin, Michigan, Pennsylvania, and Indiana. It embraces 23 states. It has 421 organizations, 443 edifices, and 69,505 members.

6. Buffalo Synod was organized in 1845 by Rev. J. A. A. Grabau, who came from Germany. This synod has announced views concerning the ministerial office which other Lutherans have considered as hierarchical. It insists that ordination, unless by ordained ministers, is not valid; that obedience is due to ministers,

The Lutheran Publication Society.

The Lutheran Publication Society was organized May 1st, 1855, and was incorporated September 28th, 1857. In 1859 a building was purchased at No. 42 North Ninth street, Philadelphia, Pa., which was occupied until October, 1898, when the business was transferred to the present commodious and well-furnished Printing and Publication House at No. 1424 Arch Street, which was purchased and remodeled at a cost of $65,000.00.

The net assets of the Society at last report, (March 30th, 1907), over all liabilities, were $199,496.32.

The purpose of the corporation is the diffusion of religious knowledge and the furnishing and circulating of suitable church literature in harmony with the doctrinal basis of the General Synod.

Any Lutheran clergyman or layman may become a member of the Society by the annual payment of one dollar. The payment of ten dollars constitutes any Lutheran a life-member, and all delegates to any convention of the General Synod are ex-officio members of the Society until the next convention.

The stated meetings are held at the time and place of meetings of the General Synod.

Among other important works, the Society has issued the Book of Worship in various styles of binding; "Christian Truth and Life," by Dr. Valentine; Schmid's "Doctrinal Theology;" "Exposition of the Gospels on the Basis of Nebe," by Dr. Wolf; Gerhard's "Sacred Meditations;" Kostlin's "Life of Luther;" "Luther on Education" by Dr. Painter; Kostlin's "Theology of Luther," translated by Dr. Hay; Dr. Seeberg's "History of Doctrines," translated by Dr. Hay; "The Atonement and Modern Thought," by Dr. J. B. Remensnyder; "The Gist of the Sermon," by Dr. H. C. Alleman; "Reason, History and Religion," by Dr. J. M. Reimensynder; "Christian Theology," by Dr. M. Valentine; "A Portraiture of the Life of Rev. Samuel Sprecher, D. D., LL. D.," by Rev. P. G. Bell; a number of Lutheran Hand Books, etc., etc., and published regularly the following periodical: "Augsburg Teacher" "Augsburg Lesson Books" and Leaves," "Lutheran Sunday School Herald," "Little Ones," "Lutheran Young People" and "Lutheran Missionary Jour-

nal," all of which have a large and increasing circulation. extending in many cases beyond the bounds of the General Synod.

The Board of Directors, consisting of twenty members, is chosen bi-annually.

At this date, 1907, the Board of Directors consists of: Rev. L. E. Albert, D. D., Rev. J. J. Young, D. D., Rev. T. C. Billheimer, D. D., Rev. W. H. Dunbar, D. D., Rev. A. H. Studebaker, D. D., Rev. F. P. Manhart, D. D., Rev. Chas. E. Hay, D. D., Rev H. C. Alleman, D. D., Rev. Edwin Heyl Delk, D. D., Rev. J. B. Remensnyder, D. D., LL. D., Mr. William J. Miller, Mr. Theop. H. Smith, Mr. J. B. Downing, Mr. Frank Pearson, Mr. E. F. Eilert. Mr. James Fellows, T. B. Stork, Esq., Mr. Arthur King, W. C. Stoever, Esq., Mr. E. G. Hoover.

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and that the synod is the supreme tribunal in the church. It has congregations in six states, with 25 church edifices and 4,242 communicants.

7. Hauge's Synod. This is a body of Norwegian Lutherans organized about 1847, by immigrants from Norway. Its followers lay much stress upon conversion and are noted for their earnestness. The laymen participate in prayer and exhortation in public assemblies, contrary to the practice of some other bodies of a more churchly character. This synod has always occupied an independent attitude. It has 175 organizations, divided among eleven states, 100 church edifices, and 14,730 members.

8. Norwegian Church in America. This body was organized by Norwegian immigrants, a few years later than the Hauge's Synod. It has maintained an independent position, except for a short period when it was connected with the Synodical Conference. Its territory embraces twenty-two states, and is divided into three districts. It has 489 organizations, 275 church edifices, and 55,452 members.

9. Michigan Synod. This is a German body organized in 1860. It helped to organize the General Council, and was connected with it until 1888, when it withdrew because the position of the council on the question of pulpit and altar fellowship with other denominations was not sufficiently decided. The synod is represented in Michigan and Indiana, having 11,482 communicants, 53 church edifices, and church property valued at $164,770.

10. Danish Church in America. This is the oldest body of Danish Lutherans in this country, having been organized in 1872. It is connected with the church of Denmark, which sent missionaries to this country, who helped to organize Danish congregations and a little later to form them into synods. Its territory stretches from Maine to California, forming a belt across the northern portion of the country. It has 131 organizations, with 75 edifices, 10,181 members, and value of property $129,700.

11. German Augsburg Synod. This body was formed in 1875. It has 23 organizations, distributed among nine states. It has 23 church edifices, valued at $111,060, and 7,010 members.

12. Danish Association in America. This association was formed in 1884, chiefly by Danish ministers who withdrew from what was then called the Norwegian Danish Conference, on account of differences of nationality. It has 50 organizations, 33 church edifices, 3,493 members, and property valued at $44,775.

13. Icelandic Synod was organized in 1885. The larger part of this synod is in Manitoba. It has 13 organizations, 4 church edifices, 1,991 members, and property valued at $7,200.

14. Immanuel Synod was organized in 1886. It is represented in seven states and the District of Columbia, having 21 organizations, 19 church edifices, 5,580 members, and property valued at $94,200.

15. Suamai Synod. This is a body of Finnish Lutherans constituted in 1889. It has 11 congregations, 8 church edifices, 1,385 members, and value of property $12,898.

16. United Norwegian Church. This body was constituted in 1890 by the union of three synods, viz., the Norwegian Augustana, the Conference of the Norwegian Danish Church, and the Norwegian Anti-Missouri Brotherhood. The Brotherhood separated from the Norwegian Synod because they could not accept the latter's views on absolute predestination. The United Synod embraces eighteen states. It has 1,122 organizations, 670 church edifices, and 119,972 members. Its property is valued at $1,544,455.

Independent Congregations. Besides the independent synods there are a number of independent congregations which do not belong to any synod. In most cases the reason is not doctrinal, but a love of independence. Frequently the pastor of an independent congregation is himself a member of some synod. They are found in most of the states and territories. They aggregate 231 organizations, 188 church edifices, and 41,953 communicants. They have church property vaued at $1,249,745.

Independent synods and independent congregations have an aggregation of 2,300 ministers, and property valued at $6,000,000.

Mennonites.

Mennonites take their name from Simon Menno, born in Witmarsum, Holland, in 1492. They first came to the United States in 1686. Influenced by common sentiments with the Friends, William Penn invited them to settle in his new province of Pennsylvania. Accepting the kind offer, many families came to this country. In 1708 they built a school and church in Germantown. Other families came in successive years, so that in 1735 there were in Lancaster county alone 500 families. Their descendants emigrated to various places in Maryland, Ohio, New York, Indiana, and Canada, and later in other and newer states of the west and of the southern states. As they do not publish their statistics, accurate statements of their numbers cannot be made. They have a publishing house at Elkhart, Ind. Their bishops, ministers, and deacons are chosen by lot, and meet semi-annually in district conferences. Their pastors give their services gratuitously. In 1727 they translated and published their confession of faith at Philadelphia. They are divided into twelve independent bodies as follows:

1. Mennonite Church, which contains about two-fifths of the sects. They have a publishing house at Elkhart, Ind., where they publish four newspapers, and a review and other literature. They have 418 ministers, 288 churches, and 12,443 members.

2. Bruederhoef Mennonite Church has five congregations, 353 members, and nine ministers.

3. Amish Mennonite Church has 124 churches, 13,051 members, and 365 ministers.

4. Old Amish Mennonite Church has 2,038 members, 71 ministers, and 22 churches.

5. Apostolic Mennonite Church has about 109 members, 2 ministers, and 2 churches.

6. Reformed Mennonite Church has 1,680 members, and 43 preachers, and 34 churches.

7. General Conference Mennonite Church has about 10,395 members, and 138 preachers, and 79 churches.

8. Church of God in Christ has 18 ministers, 18 churches, and 471 members.

9. Old Wislar Mennonite Church has 610 members, 15 churches, and 17 ministers.

10. Die Bundes Conferenz der Mennoniten Brudergemeinde has 3,050 members, 41 ministers, and 16 churches.

11. Defenceless Mennonite Church has 1,176 members, 20 ministers, and 11 churches.

12. Church of the Mennonite Brethren, formed in 1880. They have 45 ministers, 82 churches, and 2,953 members. In all of the twelve divisions there are 1,187 ministers, 696 churches, and 58,328 members.

Methodist Churches.

John Wesley is the author of Methodism. It was brought to the United States in an early day fully developed in doctrine from which it has not departed, though divided into many denominations, from three principal causes, namely, ethical, nationality, and polity. These will be noticed in the different divisions of Methodists.

Methodism has been called "Christianity in earnest." It is a living, active force intended to extend Christ's kingdom everywhere.

1. African Methodist Episcopal Church. American Methodists, from the beginning of their history, labored diligently for the conversion of the colored people in the United States, both north and south, thousands of whom were communicants with the M. E church. In 1816, a company of them, with the hope of greater freedom and more usefulness as a separate denomination, called a convention in Philadelphia, which organized the African M. E. church. Richard Allen, who had been a Methodist minister for 17 years, was chosen bishop, and was ordained by five presbyters. A second bishop, Morris Brown, was elected in 1828, and a third, E. Waters, in 1836. The doctrine and, with some non-essential modifications, the government of the M. E. church are retained. The church has continued to grow, and many of its preachers have been able men. The abolition of slavery, with the kindred changes that accompanied it, has greatly enlarged its territory and added to its membership. In 1876 a plan of union with the independent Methodists was adopted. The number of young men who are studying for the ministry is increasing. "The Christian Recorder," their

church paper, is enlarged and improved, and is prepared entirely by colored men. An educational department has been instituted to supply the schools with competent teachers of the African race. They have 11 bishops, 6,190 traveling ministers, 5,321 churches with 842,023 members, 52 institutions of education, 12 of which are universities or colleges. In 4 years they appropriated for education $301,327.

2. African Methodist Episcopal Zion Church. In Oct. 1796, about 60 of the colored members withdrew from the first Methodist Episcopal Church established in America, in John Street, New York City, and, led by James Varick, formed the first Negro Methodist Society in America. Separate meetings from the regular services of the whites were held in their church in the intervals of the regular services. These meetings were subsequently transferred to a building fitted up on Orange Street.

The first licensed local preachers in the A. M. E. Zion Church were Abraham Thompson, June Scoot, Thomas Miller, and William Miller, they having received exhorter's license from the M. E. Church. They erected their first church edifice in 1800 on the corner of Leonard and Church Streets. The A. M.E. Zion Church was incorporated Feb. 16, 1801, and articles of final separation from the M. E. Church were executed and confirmed, April 6, 1801. This new organization is the bold advocate of religious liberty from prejudicial proscription and restrictions, and of civil liberty in the United States. The power spread, and the general utility of Methodism is emphasized in her history, polity and adaptability to meet the conditions of the race. In the exertion of a wholesome influence upon society, production of honored race-character, representation of best negro endeavor, and positive religious agency, the A. M. E. Zion Church stands pre-eminent as a race institution.

It is the least debt-burdened of any of the Methodist bodies on the American continent. Sept. 13, 1820, Abraham Thompson and James Varick were elected first elders in the A. M. E. Zion Church; and the first edition of the Discipline was adopted Oct. 25, 1820. It was the first Methodist church to declare constitutionally against slavery.

In Nov. 1820 Zion churches were formed at Philadelphia, and New Haven, Conn. On the 30th of the same month and year, the A. M. E. Zion and Asbury churches united; and a new church was built, costing $10,000 which was dedicated Mar. 18, 1821; and on June 21st, the first Annual Conference was held in New York City. Rev. James Varick was elected Superintendent for one year. In 1824 the bishops were elected for four years. This continued till 1868, when they were elected for life.

In 1862 the A. M. E. Zion Church was planted in North Carolina. In May, 1868, the General Conference struck from the Discipline the word "male," thus constituting for all female members

equal privileges with the male members. The first women to be ordained were Mrs. Julia A. Foot and Mrs. Mary J. Small, ordained to deaconship, in May 1896. In 1898, Rev. Mrs. Mary J. Small was ordained an elder. The Tuskegee Institute, founded and managed by Booker T. Washington, had its origin in the A. M. E. Zion Church, Tuskegee, Ala.

They now have ten bishops to superintend their work. Their first General Conference, in New York, had eight delegates. Their 22nd General Conference, held in St. Louis, Mo., May 4, 1904, had 360 delegates. The basis of representation in the General Conference is one minister for every ten active members of an annual conference, and one for two-thirds fraction of said ratio. Each annual conference is entitled to two lay delegates. They have 38 annual conferences in the United States; the Florida Conference embracing the Bahama Islands, and the African Conference. They have Missions in Cuba, Porto Rico, the Phillipine Islands, and Hawaii.

The Publishing Department at Charlotte, N. C., carries standard religious publications. They issue the following papers: The Star of Zion, weekly, $1.00. Varick Christian Endeavorer, monthly, 50 cts. Zion Trumpet, monthly, 50 cts. Quarterly Review, quarterly, $1.00. Zion Methodist, weekly, 50 cts. The Industrial Herald, monthly, 50 cts. The Livingston College Journal, monthly, 50 cts. The New York Age, weekly, $1.50.

Comparative Population in the United States, from the census of 1900. Whites, 66,990,802; Negroes 8,840,789. The A. M. E. Zion Church have a flourishing college called Livingston, located at Salisbury, North Carolina.

Comparative colored members in Churches in the United States:

African Methodist Episcopal	842,023
African Methodist Episcopal Zion	569,305
African Union Methodist Protestant	3,887
Colored Baptist	1,729,939
Colored Congregationalists	3,200
Colored Contingent of the M. E. Church	105,978
Colored Free-will Baptist	20,000
Colored Methodist Episcopal	714,987
Colored Presbyterian	27,581
Colored Protestant Episcopal	18,400
Colored Roman Catholics	25,600
Union American Methodist Episcopal	18,500
Miscellaneous	5,000
Total Negroes in Churches	3,584,400
Total Whites in all denominations	26,495,026

3. African Union Methodist Protestant Church.

This body came into existence about the same time that the African Methodist Episcopal Church was organized, in 1816, but differs from the latter in objection to the itinerancy, a paid ministry,

and to the episcopacy. It has 128 ministers, 90 churches, and 3,887 members.

4. Colored Methodist Episcopal Church was formed by members of the Methodist Episcopal Church, (South), set apart after the Civil War. After 1865 the Methodist Episcopal Church spread rapidly among the Southern negroes, and it involved among its members more than 200,000 of African descent, and these formed a separate church, in 1870. They have 2,297 ministers, 2,379 churches and 714,987 members.

5. Congregational Methodists, (Colored). This body consists of congregations of colored members, organized into conferences by presidents of the Congregational Methodist Church, to which it corresponds in all particulars,—doctrine, polity, and usage. They have 5 ministers, 5 churches and 319 members.

6. Congregational Methodists. This body was organized in Georgia in 1852, by ministers and members who withdrew from the Methodist Episcopal Church, the South being dissatisfied with its government. The system adopted is not purely congregational, yet the laymen have an equal voice with the clergy in its polity. They have 415 ministers, 425 churches, and 24,000 members.

7. Evangelist Missionary Church. This organization of Colored Methodists was formed in 1886 by ministers and members in Ohio who withdrew from the African Methodist Episcopal Zion Church. It has no creed but the Bible. It has 72 ministers, 47 churches, and 3,014 members.

8. Free Methodist Church. This was organized at Pekin, N. Y., in 1860 by a convention of ministers and laymen who had been members of the Methodist Episcopal Church. The various reasons which led to the movement may be summed up in the avowed conviction that the Methodist Church had declined from its original simplicity and spirituality. In proof of this it was alleged that many converts had been received without sufficient evidence of repentance and conversion; that worldly practices were tolerated, and engaging in unlawful business was allowed; that the direct witness of the Spirit was wanting in many professed Methodists; that power over all sin was not possessed, and while entire sanctification was not often professed the preaching concerning it was widely divergent and contradictory; that discipline was generally neglected, and by some abandoned; that simplicity in dress had given place to fashionable attire; that free seats had been exchanged for pews; that choirs and organs had broken up congregational praise; that sermons were often read instead of being preached; that very costly church edifices were built, and church fairs held; and that oath-bound fellowship in secret societies with irreligious men was tolerated, and encouraged.

In the new organization, bishops were exchanged for general superintendents, to be elected every four years. Quadrennial, annual, quarterly, and district conferences are held, and lay dele-

ıtes equal in number to the ministers are admitted. The official ›ard is retained. Attendance at class meetings is made a condi-›n of church membership. The preachers in charge nominate, ıd the classes elect their leaders. The office of presiding elder is :tained under the name of district chairman. The articles of ith are the same as those of the Methodist Episcopal Church, with ro additions, one designed to give emphasis to the doctrine of ıtire sanctification, and the other to that of endless future rewards ıd punishments. No person is admitted to church membership, ren on probation, without professing to exercise saving faith in hrist. All members are also required to lay aside all superfluous ·naments of dress, to abstain from the use of intoxicating bever-ges, and of tobacco, and not to join any society requiring an oath, firmation, or promise of secrecy as a condition of membership. ı their religious services there is much warmth and zeal mani-sted, and congregational singing is universally practiced.

They have 43 annual conferences, 1044 itinerant ministers, ›o local ministers, 4 general superintendents, elected at the gen-·al conference, which is held quadrennially, 1124 church edifices, ›,271 members, 3,384 probationers, 1150 Sunday schools, 38,691 holars; collections, $20,537.27. They have eight educational stitutions—one college at Greenville, Ill., and 7 seminaries. hey have a publishing house in Chicago, well equipped, valued at ›2,877.70, where they publish the Free Methodist, weekly, 4 Sun-ıy school papers, monthly, and other Sunday school supplies, and issionary Tidings, and books.

For Missions, see section XXI.

9. Independent Methodists. There are a few of these Inde-:ndent congregations in Maryland and Tennessee, having no ·ganic union. They have 8 ministers, 15 churches, and 2,559 embers.

10. The Methodist Episcopal Church in Canada was a part of the enesee Conference of the Methodist Episcopal Church until 1824, ıen the Canada Conference was organized. In 1828 the Church as made independent and became the Methodist Episcopal Church Canada. The English Methodists began work in Montreal in :14, extended it into Ontario in 1818. William Black planted ethodism in Nova Scotia in 1782. Other branches of English ethodism were likewise planted in Canada. In 1874 the Wesleyan ethodists of the Dominion united with the New Connection Church, d in 1883 these united with the Methodist Episcopal, Primitive ethodist, and Bible Christian, making one Methodism in Canada. ıis union has been eminently successful. There are also colored urches in Canada, which have recently united with the Methodist ›iscopal African Church.

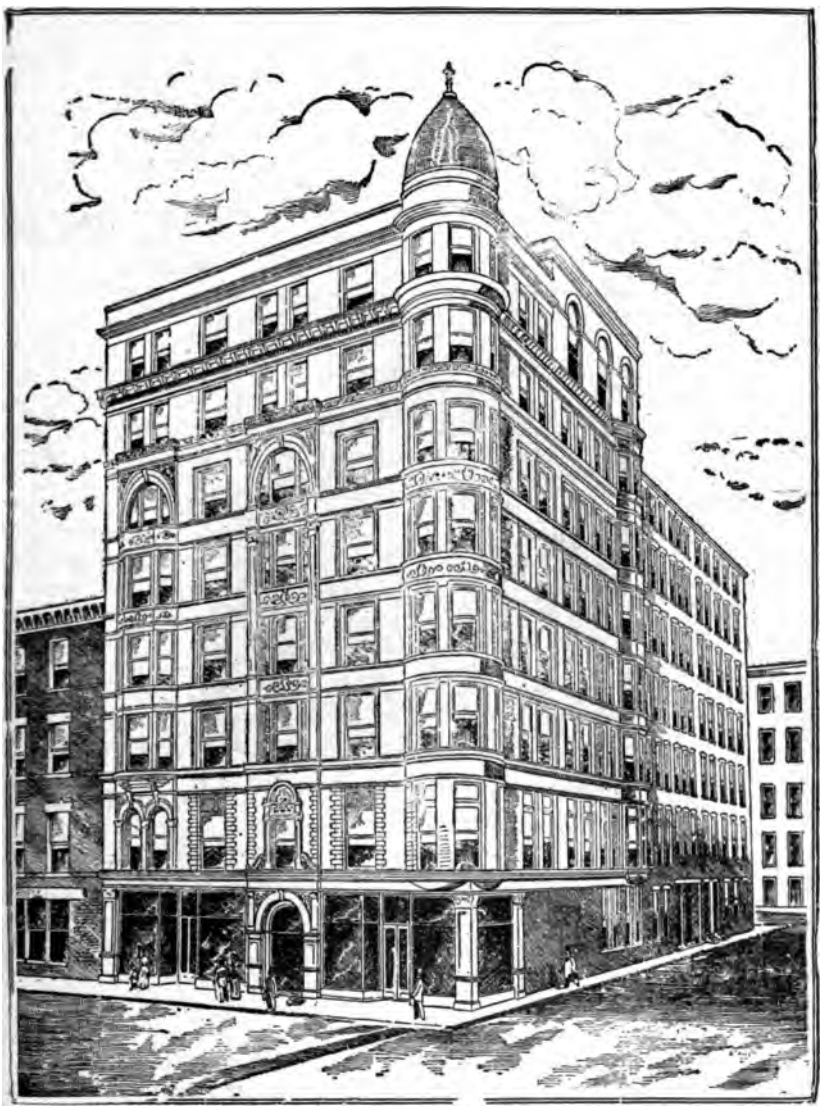
For—1905—	Ministers	Members
Canadian Methodists	2,122	305,820

For Missions, see section XXI.

Statistics of Canada.

Conferences	Ministers	Members
Toronto	319	49,937
London	257	49,442
Hamilton	276	49,099
Bay of Quinto	209	39,928
Montreal	271	36,993
Nova Scotia	134	16,028
New Brunswick and . . .		
Prince Edward Isl. . . .	110	13,875
Newfoundland	80	12,292
Manitoba	153	13,405
Assiniboia	104	9,423
Alberta	91	5,043
British Columbia	89	6,878
Japan	29	2,894
West China Mission. . . .		133
Total 1905	2,122	305,820
Total 1904	2,082	299,873
Increase	40	5,947

11. Methodist Episcopal Church is the name assumed in the United States by the Wesleyan Methodists, after the attainment of national independence. Their doctrine is set forth in 25 articles, formed from the 39 of the Church of England by omitting some of them entirely and modifying several of the others, with the design to offer a broad and liberal basis on which the general body might unite in brotherly love. Since 1834 a restrictive rule was adopted which removed from the authorities all power to revoke, alter, or change these articles of religion; or to establish any new standard or rules of doctrine contrary to the existing and established doctrinal standards. Their theology is styled by themselves "Arminian." They adopt Wesley's doctrine of the "witness of the Spirit," that the repentant sinner has his sins blotted out, and that he is reconciled to God, and became his child. They also hold to the doctrine of "sanctificaion," which Wesley preferred to call "Christian perfection," which is not like that of angels, or of Adam in paradise, or in which there is an exemption from mistakes, ignorance, infirmities, or temptations; but positively, that all saints may, by faith, be so filled with the love of God that the powers of the soul shall be in harmony with love.



METHODIST BOOK CONCERN, CINCINNATI, OHIO

METHODIST BOOK CONCERN
NEW YORK, N. Y.

The government of the church is administered in a series of conferences: 1. Quarterly Conference, limited to a pastoral ge; its members are the pastor, local preachers, exhorters, ards, class-leaders, trustees and Sunday-school superintendent, embers of the church. 2. The District Conference, embracing churches of a presiding elder's district, is composed of the ors, local preachers, exhorters and one steward and Sunday-ol superintendent from each pastoral charge. It has a general rvision of the temporal and spiritual affairs of the district, ses local preachers, recommends them to the annual conference orders. 3. The Annual Conference, composed of traveling chers, possesses no legislative power. It has the power of pline over its own members, of their Christian character and ency. 4. The Judicial Conference, instituted for the trial of ops, and appeals by convicted members of an annual confer- . The annual conferences elect seven triers of appeals. In of an appeal the triers from three adjacent conferences con- te the judicial conference. For the trial of an accused bishop riers from five neighboring conferences are necessary. 5. The eral Conference, the highest judicatory and only legislative r of the church, meets once in four years. It is composed of minister for every 45 members of each annual conference, and qual number of laymen chosen by electors, from the several terly conferences within the same territory. It elects the ops and other general officers. The bishops are its presiding ers but not members of it.

Evangelization, to extend the work and supervision, to secure dvantages gained, are the two fundamental principles adopted. bishops appoint the preachers to their fields, ordain deacons, rs, and bishops newly elected. They exercise a joint jurisdic- over the whole church. The presiding elders are elected at annual conference, and are put in charge of the several districts ie conference. Candidates for admission to an annual confer- are first on probation for two years in the itinerant work, and ected to an examination in prescribed studies, and when oved are ordained deacons; and in two years more, if they plete the required studies, they are ordained as elders. The ier administer baptism, solemnize marriages, assist elders in inistering the Lord's Supper, and perform all the duties of a eling preacher. The pastor is the chief executive officer of local church. Class leaders are sub-pastors having oversight mall portions of the church members whom they meet weekly eligious worship and instruction.

All church buildings belong to the local society, and are held rustees legally chosen.

Admission to the churches is preceded by a probation of six ths. The system of Methodism was constructed to meet exig- es of the work. Their class and prayer meetings trained many

of the laity to practical missionary work, and three or four of them meeting in any location by emigration, became the nucleus of a church. Bishop Coke was in this country a short time, and after 1787 the episcopal labors devolved on Bishop Asbury. One of the first Sunday-schools in America was organized by him in 1786.

In 1788 the Book Concern was established in Philadelphia; in 1804 it was moved to New York. In 1818 the Methodist Magazine was commenced, and now called the Methodist Quarterly Review. In 1820 Zion's Herald was commenced by the New England Methodists, and four years later the Christian Advocate, the first weekly religious paper published by the book concern. A second publishing house was opened at Cincinnati in 1820. A fund is raised yearly for superannuated ministers and destitute families of deceased ministers.

The Methodist Church regards itself the great home-mission of North America. The conference of 1784 ordered a collection to be taken annually in all the principal congregations for home missions. In 1819 the Missionary Society joined with its home work that of the foreign fields. Its work is aided by the Woman's Foreign Missionary Society, Sunday-school Union, Tract, Freedman's Aid, and Church-extension Societies.

In 1780 the foundation of a building was laid at Abington, Md., for an academic institute. In 1787 Cokesburg College was opened. This building having been burned in 1795, a new one was provided in Baltimore, but in a year this was burned. This led them to establish more schools of a lower grade. In 1820 the general conference recommended that each annual conference should establish a school for itself. Several conference schools were soon started, and within 12 years five colleges were founded. These were followed by theological seminaries. The first was located at Concord, N. H., which afterwards was moved to Boston, Mass. The Garrett Institute at Evanston, Ill., founded in 1855, received its name and endowment of $300,000 from a lady of Chicago. The Drew Theological Seminary at Madison, N. J., was established by the gift of Daniel Drew of New York. There are also schools at several points in the Southern states, also in Germany, at Frankfort on the Main, and in India.

Divisions.

1. In 1792 James O. Kelly and other ministers and members withdrew, being dissatisfied that the appointing power was vested in the bishop without appeal; these with a number who seceded from the Baptist and Presbyterian churches in 1800 formed the "Christian Connection."

2. In 1816 the colored members in and around Philadelphia organized themselves into the African Methodist Episcopal Church.

3. In 1820 a similar movement in and around New York resulted in the formation of the African Methodist Episcopal Zion Church.

60 members withdrew in Oct. 1796, from which they date their organization.

4. In 1828 the Canada Conference withdrew and became a distinct church.

5. In 1830 the Methodist Protestant Church was organized, having at the outset 83 preachers and 5,000 members.

6. In 1843 The Wesleyan Methodist Connection was organized by ministers and members who withdrew from the M. E. Church because of the toleration of slavery.

7. In 1845, at a convention held in Louisville, Ky., impelled by a difference of opinion, feeling, and policy on the subject of slavery, the Methodist Episcopal Church South was formed by the withdrawal of the Southern conferences, embracing about 1,350 traveling, and 3,160 local preachers with 495,000 members.

In October, 1866, a centennial of American Methodism was celebrated in all the Methodist Episcopal churches with liberal thankofferings, which amounted to $8,709,500.

For Missions see section xxi.

The Episcopacy.

Since the organization of the church in 1784 sixty-four men have been elected to the episcopacy; eleven were missionary bishop s

The Episcopal college now consists of 28 members; 7 are missionary bishops; 22 are effective.

Annual Conferences.

There are within the United States 95 English speaking Annual Conferences (20 of these are colored); 10 German; 4 Swedish, and 2 Norwegian-Danish. They also have 21 Foreign Conferences, as follows:

India 6; China 3; Japan 2; South America 2; Germany 2; and Switzerland, Norway, Italy, Mexico, and Africa 1 each. 29 Missions not organized into conferences.

General Conferences.

The General Conference of 1904 had 375 ministers, and 375 laymen. Among the delegates were 26 women: 3 from mission fields—Mexico, South America, and India.

Publications.

The M. E. Church have two publishing houses,—one at 150 Fifth Avenue, New York, and the other at 220 West Fourth Street, Cincinnati, Ohio. They publish:

Methodist Review; bimonthly; per year $2.50.

World Wide Missions; monthly; per year 25 cents.

California Christian Advocate; weekly; San Francisco, Cal.; r year $1.50.

Central Christian Advocate; 1121 Mc Gee Street, Kansas City, Mo.; per year $2.00

Christian Advocate; 150 Fifth Avenue, New York; weekly; per year $2.50.

Epworth Herald; 57 Washington St., Chicago, Ill. per year $1.00

Methodist Advocate Journal; Knoxville, Tenn.; per year $1.00.

Northwestern Christian Advocate; 57 Washington Street, Chicago; per year $2.00.

Pacific Christian Advocate; Portland, Oregon; per year $1.50.

Pittsburg Christian Advocate, 524 Penn Avenue, Pittsburg Pa.; per year $1.00

Southwestern Christian Advocate; 429 Cardondelet Street, New Orleans; La., per year $1.25.

Western Christian Advocate; 220 West Fourth Street, Cincinnati, Ohio; per year $2.00.

Besides the above they issue the Epworth League publications, German periodicals, and Sunday School books, periodicals, and supplies suitable for all classes and teachers.

Freedmen's Aid and Southern Educational Society has done a grand work. Appropriated last year, among the blacks:

Theological	$12,000
Collegiate	53,000
Academic	13,000
Total	78,000
Among white people:	
Collegiate	13,200
Academic	3,325
Total	16,525
Total to white and colored	94,525

The M. E. Church maintains 53 Colleges and Universities, 47 Classical Seminaries, and 8 Institutions exclusively for women; 2 unclassified; 24 Theological Institutes; 55 Foreign Mission Schools; and 3 Missionary Institutes and Bible Training Schools.

The Deaconess work was organized in this country in 1884, and re-organized by the following General Conference. They are technically trained by two years of study in Bible methods and sociology; they wear a distinguishing but not ascetic garb; they are supported, but not salaried. They are officers in the church being set apart to its duties. (1) They act as pastors' assistants; (2) Visit from house to house; (3) Assist in evangelistic work; (4) Conduct meetings; (5) Visit in prisons, police stations etc.; (6) Conduct orphanages; (7) Assist in office and clerical work; and (8) Nurse among the poor. In the United States there are 64 Deaconess Institutions; 22 in Europe; and 11 in Foreign Mission Fields.

The Church Extension Society in the last 40 years has aided 12,356 churches. It distributes $200,000 per annum, and has a loan fund of $3,000,000.

Ready Reference Compend for M. E. Church.

STATISTICAL.

Bishops			28
Ministers: On Trial		1,719	
Effective		13,713	
Supernumerary		910	
Superannuated		2,627	18,969
Local Preachers			14,028
Lay Members: Probationers		331,881	
Full Members		2,904,780	3,236,661
Sunday Schools			33,837
Sunday School Officers and Teachers		357,085	
Scholars		2,933,820	3,290,975
Baptisms: Children		96,194	
Adults		113,504	209,698
Deaths: Ministers		308	
Lay Members		40,027	40,335
Churches			29,111
Parsonages			12,790
Value of Churches	$150,138,147		
Value of Parsonages	25,428,509		$175,566,656
Indebtedness of Churches and Parsonages			$12,031,591

OFFICIAL BENEVOLENCES.

Missions: Church	$1,121,895		
Sunday School	537,432		
Special Gifts	184,626	$1,843,953	
Woman's Foreign		$544,352	
Woman's Home, Cash	$347,348		
Supplies	63,299	$410,647	$2,798,952
Church Extension			$172,981
Sunday School Union: Church		$24,270	
Sunday School		7,539	$31,809
Tract Society			$23,850
Freedmen's Aid, etc			$174,672
Education: Public Collection		$186,897	
Children's Fund		73,439	$260,336
American Bible Society			$39,991
Ministerial Support: Pastors, Presid'g Elders, etc.	$13,526,780		
Conference Claimants	387,370		$13,914,150
Current Expenses, Sexton, Light, Fuel, Sunday School, etc.			$5,553,948

For Missions, see section XXI.

Epworth League, a society of young people of the Methodist Episcopal Church; formed May 15, 1889, in Cleveland, Ohio, by the union of five societies affiliated with the Methodist Church. Its motto is: "Look up. Lift up." Its object is to promote intelligent and loyal piety in the young members and friends of the church; to aid them in the attainment of purity of heart, and constant growth in grace. The following pledge is required. "I will earnestly seek for myself and do what I can to help others to attain the highest New Testament standard of experience and life. I will abstain from all forms of worldly amusements forbidden in the discipline of the Methodist Episcopal Church." The League is governed by a board, a part of whom are appointed by the bishops and the rest elected by the General Conference districts. The League has grown rapidly, extending into foreign lands. On Oct. 1, 1902 there were in the League 20,600 chapters, and 2,000,000 members. Its official organ is the Epworth Herald published in Chicago.

12. Methodist Episcopal Church (South), was organized by a convention of delegates from the southern annual conferences which met at Louisville, Ky., May 1, 1845. Its first General Conference met at Petersburg, Va., May, 1846. The property belonging to the whole church was divided, through the action of the supreme court of the United States, in accordance with the plan adopted by the General Conference of 1844. A publishing house was established at Nashville, Tenn.; a quarterly review, weekly, and Sunday-school papers, books, and tracts were printed.

Table showing the increase in four years.

	Preachers.		Membership.			
	Traveling	Local	White	Colored	Indian	Total
1858	2,577	4,984	499,694	188,036	3,874	699,165
1854	2,093	4,359	428,511	164,584	3,757	603,303
Increase	485	625	71,183	23,452	117	95,862
Membership in 1860			557,136	207,776	4,160	757,205
Increase in two years			37,442	19,740	286	57,468

This prosperity was followed by the war, and much of the property of the church was used for military operations, and the work of the church was largely broken up. In 1864 there was no General Conference held. The first conference held after the close of the war was in New Orleans, April, 1866. The membership had fallen to 511,161, showing a loss from 1860 of 246,044 members. But the church is fast recovering from the effects of the war. Some modifications in the government of the church have been made.

The annual conferences are composed of traveling preachers, and four lay delegates (one may be a local preacher) from each district. The General Conference contains an equal number of

nisterial and lay delegates. A revised edition of Wesley's ridged liturgy has been published, but it is not much used. The ual and the psalmody have been revised and improved. Much ention is given to Sunday-schools, and many publications for eir use are prepared. Seminaries for both sexes, colleges and iversities have been established in the South. The publishing use has revised and reprinted the standards of Methodist works, d has added to them many new books of history, biography, d theology. The destitute portions of the South, laid waste by e war, require a large amount of missionary labor.

In 1874 the Methodist women of Nashville, Tenn., organized " Bible Misson" to furnish Bible instruction to the poor of the ty, and to collect and contribute pecuniary aid to foreign mis- ons. This society secured a home for the poor and founded a Mission Home " for fallen women, which has grown into a large nd permanent institution. The Southern Methodists have taken uch pains in extending the gospel to the slaves on those large lantations in the far South by sending missionaries and teachers mong them. The official returns in 1860 gave 207,776 colored embers, and 180,000 negro children under regular catechetical struction.

The church has a flourishing university at Nashville, Tenn., ree colleges, one of them for women, and nine other schools, ppropriately located for their entire work.

Statistics of the Methodist Episcopal Church (South) in 1905 ere as follows: total number of members and preachers 1,595,014; 616 traveling preachers, 4,816 local preachers, 28,472 infants ptized, 55,848 adults baptized, 5,346 Epworth Leagues, 116,579 pworth League members, 14,423 Sunday-schools, 104,650 Sunday- hool teachers, 934,110 Sunday-school scholars, 14,872 church ildings; value $25,203,303; 4,092 parsonages; value $4,790,188; annual conferences; paid for missions $477,394; number of hools and colleges, 132; value of endowment, $2,755,197; value property, $5,877,000.

For Missions, see section XXI.

13. Methodist Protestant Church, organized in 1830 by a portion the M. E. Church who were opposed to the episcopacy and to the clusion of the laity from a voice in the government of the church. ch annual conference elects by ballot its presiding officer, and in all gislation and government the laity and clergy equally participate.

The general conference meets every four years and is compos- of delegates elected by the annual conferences in the ratio of one inister and one layman for every 1,000 communicants. Under ecified restrictions it has authority to make rules for the govern- nt of the church, to determine the duties and compensation of aveling ministers, and other officers; to devise ways and means r raising funds; and to declare the boundaries of the annual nferences. The annual conference, consisting of all the ordained

itinerant ministers in the district, elects candidates to orders, stations ministers and missionaries, makes rules for their support, and declares the boundaries of circuits and districts. The quarterly conference—composed of the trustees, ministers, preachers, exhorters, leaders, and stewards of a district,—examines the official character of its members, licenses preachers, and recommends candidates for ordination to the annual conference. In 1858 the church was divided by differences on the subject of slavery into the Methodist Protestant Church of the northwestern states, with its headquarters at Springfield, Ohio; and the Methodist Protestants of the southern states with headquarters at Baltimore. At the time of the division the church contained 2,000 stationed ministers, 1,200 churches, 90,000 members, and property worth $1,500,000. Their college at Adrian, Mich., is flourishing. The strength of the Methodist Protestant Church, South, was principally in Virginia, Maryland, and in some parts of Pennsylvania and Ohio. They have three colleges. The two branches of the Methodist Protestants met in convention at Baltimore in 1877 and formed an organic union under the original name of the Methodist Protestant Church.

They have 1,551 traveling ministers, 2,242 churches, and 183,894 members.

For Missions, see section XXI.

14. New Congregational Methodists. This branch originated in Ware County, Ga., in 1881, by members who withdrew from the Methodist Episcopal Church, South, who were aggrieved by the arbitrary action of a quarterly conference. Its polity is purely congregational. A number of its churches united with the Congregationalists. They have 238 ministers, 417 churches, and 4,022 members.

15. Primitive Methodist Church.

This is an English church first introduced into Canada in 1843 and then into the United States. It was organized in England in 1812 by ministers and members of the Wesleyan Methodist Church who believed in camp meetings. They are represented in only eight states. They have 74 ministers, 100 churches, and 6,976 members.

16. Union American Methodist Episcopal Church.

This is a body of colored Methodists which was organized in 1813 in Wilmington, Del., by Rev. Peter Spencer, a colored preacher. They have 138 ministers, 255 churches, and 18,500 members.

17. Wesleyan Methodist Connection (or Church) of America grew out of a separation from the Methodist Episcopal Church, the result of the connection of that church with slavery, and the arbitrary character of its government. Secession of churches and ministers took place in different northern states,—the most extensive being in Michigan, where a conference was organized. A

WESLEYAN METHODIST PUBLISHING HOUSE, SYRACUSE, N. Y.

HOUGHTON WESLEYAN METHODIST SEMINARY AND DORMITORY,
HOUGHTON, N. Y

MRS ANNA BOARDMAN SMITH

REV. A. T. JENNINGS EDITOR OF
"THE WESLEYAN METHODIST,"
SYRACUSE, N. Y.

number of ministers and members also seceded from the Methodist Protestant Church.

From November, 1842, a weekly paper was published called "The True Wesleyan." A call for a General Convention was made, which was held in Utica, N. Y., commencing May 31, 1843; about 3,000 members reported, and a discipline was adopted. They hold quarterly, yearly and general conferences every fourth year, composed of an equal number of ministers and laymen. The first general conference was held in Oct. 1844; about 6,000 members were reported.

Within about a year and a half they had enrolled a membership of 15,000. Before this secession no Annual Conference was allowed to say that all slaveholding was sin. Subsequently no form of expression was objected to by the presiding officer of an Annual Conference. Dr. Whedon, in the "Quarterly Review" for Oct. 1865, said: "The secession of the Wesleyans, as we believe, saved our church in 1844 from accepting a slaveholding bishop." It was the opinion of Bishop Thompson, expressed in 1866, that the Wesleyans by withdrawing from the church in 1843 constrained a development of anti-slavery activity in the church which they could not have accomplished by remaining in it.

In 1866 several prominent ministers attempted to form a union with the Methodist Protestant Church. But the discipline of the Wesleyans laid down certain principles of civil government, that equal rights are to be accorded to all citizens of the nation, that its laws should conform to the Bible, which should be the rule of national as well as individual action. The discipline also excluded from church-fellowship all members of secret orders. For the love of these principles the great body of the church refused to go into the union movement. The leaders, however, carried into the union a number of churches, with Adrian College in Michigan, and leaving the Wesleyan Methodist Publishing Association at Syracuse, N. Y., practically bankrupt. The denomination seemed on the verge of extinction; but under the efforts of Rev. Adam Crooks, who was appointed publishing agent and editor, the claims against the Publishing Association were paid off in a few years, and funds were raised to erect a new publishing house at Syracuse—a fine four-story brick building at a cost of $35,000.

In doctrine they follow John Wesley. In government they are between Presbyterianism and Congregationalism. They believe that the supreme authority of Jehovah should be acknowledged by the constitutions of states and nations.

They have 25 annual conferences, 402 stationed ministers, 339 licentiates, 50 superannuated ministers, 467 Sunday-schools, 18,121 scholars, $6,192 contributed in schools, 564 churches, 161 parsonages, $115,326 value of parsonages, $404,830 value of churches, 17,909 members, $65,244.83 value of publishing house and equip-

ment, 8 regular publications, two educational institutions, valuation $200,000, 150 students.

For Missions, see section XXI.

18. Zion Union Apostolic Church.

This body was organized at Boydton, Va., in 1869. Its discipline is much like that of the Methodist Episcopal Church, only it is much more brief. They have 30 ministers, 37 churches, and 2,346 members.

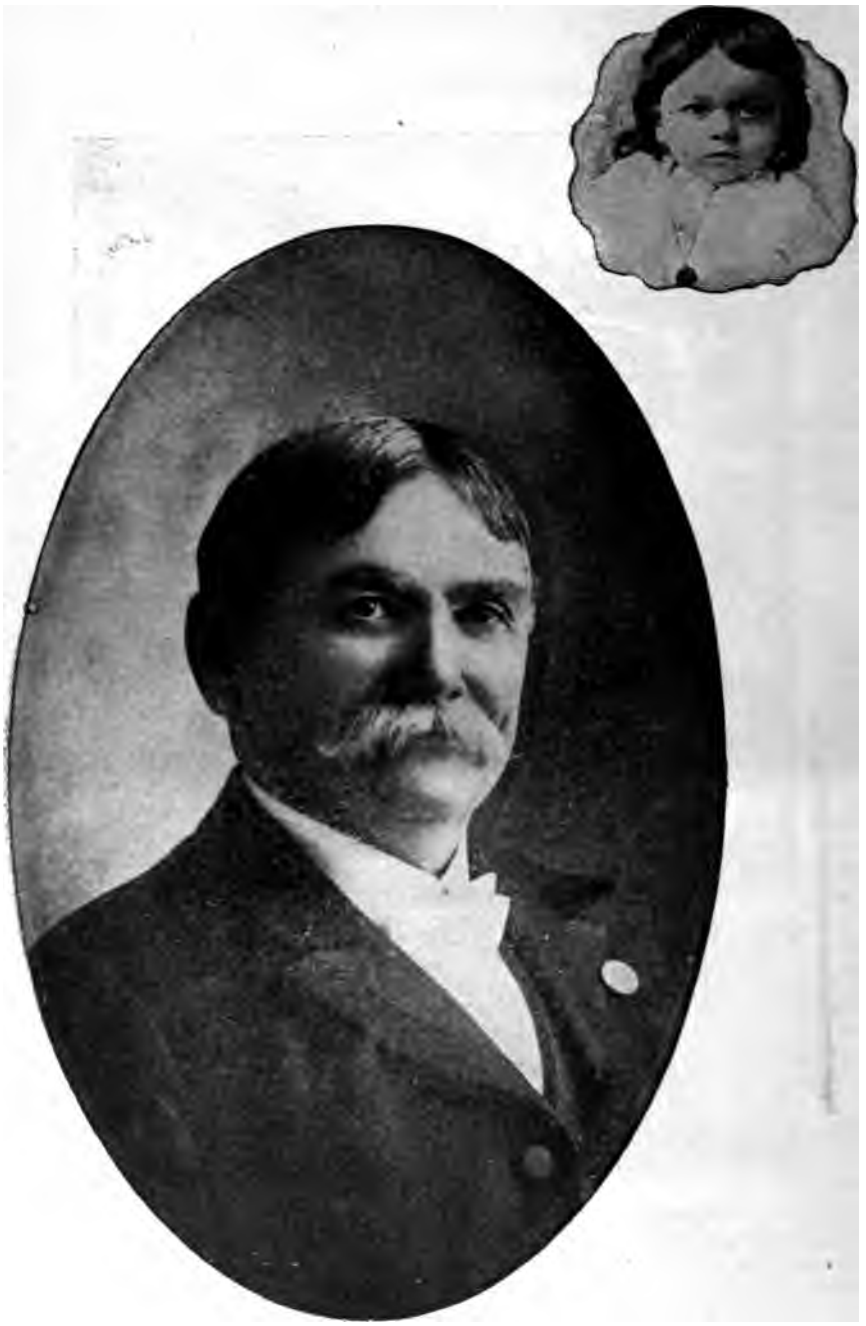
Methodists in the United States.

DIVISIONS	Ministers	Churches	Members
1. African Methodist Episcopal...	6,190	5,321	842,023
2. African Methodist Episcopal Zion.....	3,659	3,161	569,30›
3. African Union Methodist Protestant.....	128	90	3,887
4. Colored Methodist Episcopal..	2,299	2,376	214,987
5. Congregational Methodist.....	415	425	24,000
6. Congregational Methodist (Colored).....	305	5	419
7. Free Methodist.....	1,144	1,068	30,271
8. Evangelist Missionary.....	72	47	3,014
9. Independent Methodist.....	8	15	2,569
10. Methodist Episcopal.....	17,109	27,340	1,910,779
11. Methodist Episcopal South....	6,616	15,209	1,505,014
12. Methodist Protestant.....	1,551	2,242	183,894
13. New Congregational Methodist	238	417*	4,02:
14. Primitive.....	74	100	6,976
15. Wesleyan Methodist.....	402	556	17,909
16. Union American Methodist Episcopal.....	138	255	18,500
17. Zion Union Apostolic.....	30	32	2,346
Total Methodists.....	40,278	58,659	6,429,81›

Moravians.

A colony of this church went to Georgia in 1735, but five years afterwards, when trouble arose between that colony and Spain, they removed to Pennsylvania, where they built the towns of Bethlehem and Nazareth. These and some smaller settlements adopted the exclusive plan and even communism in labor. The lands were the property of the church, and farms and various departments of mechanical industry were stocked by it and worked for its benefit. In return the church provided the inhabitants with all the necessaries of life. Those who had means of their own retained them. There was no common treasury. This system which is called the "Economy" existed for 20 years, during which it produced great

MOTHER MISSION AT 21 BLEECKER ST, N. Y.
(NATIONAL FLORENCE CRITTENTON MISSION)



LITTLE FLORENCE AND HER FATHER, MR. CHAS. H. CRITTENTON

results. Each member was pledged to devote his time and powers in whatever direction they could be best applied for the spread of the gospel. By this means there went forth a succession of missionaries through the colonies and among the Indians, preaching salvation by Christ, while the work at home of farmers and mechanics provided for their support. The German, British, and American Moravians were the same in doctrine, but independent in local affairs. The provincial synod meets at fixed times, and provides for all matters of administration among themselves. At intervals of ten or twelve years the general synod of the whole body is held at Herrnhut in Saxony, Germany. At the meeting of the general synod in 1879, there were 80,000 delegates, and of missionaries and their children 400. Up to this date they had sent out 2,500 missionaries since the building of Herrnhut. They have in the United States 118 ministers, 111 churches, and 14,817 members.

National Florence Crittenten Mission.

Charles N. Crittenten for twenty-one years had been a very successful merchant in the city of New York. He had a beautiful, bright little daughter whom he idolized. In March, 1882, God took her spirit to heaven. In about seven months after this in an upper chamber at his home on Fifth Avenue, through repentance and faith he found Him who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." From this time Mr. Crittenten has been intensely interested in the salvation of our sinful race. He has associated the name of his lovely daughter Florence with several institutions which he has founded. Among these are the "Florence Crittenten Homes," for the benefit of unfortunate girls. They have been planted in 64 of the larger cities of the United States; one in France, two in Japan, one in China, and two in Mexico. These are provided with matrons and other helpers, and have been the means of saving thousands of precious souls. Besides these there are several hundred Florence Crittenten Rescue Circles which are doing the same work, under the direction of the National Florence Crittenten Mission, which holds annual conventions, and has an oversight of all departments of the work. They publish the Florence Crittenten Magazine, monthly, in the interest of all the divisions of the work. The mother Mission in New York, which has been in operation 23 years, has been the means of saving a vast number. The National Florence Crittenten Mission Training School is in a prospering condition. Mr. Crittenten devotes his time to evangelistic work, with glorious results.

Church of the Nazarene.

On the Sabbath, Oct. 6, 1895, a company of wnolly sanctified people began special meetings in Los Angels, Cal. On the Sabbath, Oct. 27, 1895, about 100 banded together and formed what

was afterwards called the Church of the Nazarene to do evangelistic, mission, and distinctly spiritual work, on the line of Bible holiness. The special distinctive doctrine and usage may be summed up as:

1. Believing that entire sanctification is a work of grace subsequent to conversion, by full surrender of a child of God, and faith in the Lord Jesus Christ, and when conditions are met the Holy Spirit baptizes and thus energizes for a life of labor and sacrifice for the extension of Christ's kingdom on earth.

2. Their special call is to preach to the poor.

3. That simplicity in churches, and personal habits of life, is practiced, that money be saved for the world-wide efforts to reach the unsaved.

4. Freedom in choice as to worship, mode of Baptism, and the personal leadings of the Holy Spirit.

5. The ordinances of Baptism and the Lord's Supper are mentioned.

6. Converted persons are eligible to church membership.

The church was formally constituted, Oct. 27, 1895, and a few days later incorporated. Rev. P. F. Bresee, D. D., was chosen general superintendent, and has been re-elected each annual assembly since. They now have 45 societies, which are located in California, Oregon, Washington, Idaho, Illinois, Indiana, and others in the South and East, and several missions in foreign lands.

The General Assembly has met each October in Los Angeles, Cal. They now have four districts, viz: 1. North Western; 2. San Francisco; 3. Southern California; 4. Chicago Central; each having a Superintendent chosen by the members of the district assembly. They have a publishing house in Los Angeles, Cal., where they publish the "Nazarene Messenger," weekly.

Churches are being built, a College for Bible training for workers is established and all the elements of successful propaganda are in order.

In 1905 they had 101 pastors, 3,103 members, 1,640 Sunday-school scholars, and church property valued at $108,725. The church of the Nazarene and the Pentecostal Church have united.

For Missions, see section XXI.

Peniel Missions.

A movement started in Los Angeles in 1886, by Mrs. M. P. Ferguson and her husband. In a few years later they began to plant missions in other cities, the number increasing every year. They are doing a grand work in the salvation and sanctification of men and women in many cities. Each mission is usually conducted by a couple of young ladies. In starting a mission some friends to the cause furnish the means to pay one month's rent and furnish a

hall; voluntary contributions after that pay the expenses, and in some places much more.

Their doctrines are: the inspiration of the Bible, the trinity, the atonement of Jesus, repentance, justification by faith in Christ, sanctification by faith in the cleansing blood, and the baptism with the Holy Ghost, the second coming of Christ, and the great commission to go into all the world and preach the gospel to every creature.

They have established foreign missions in India, Port Said, Porto Rico, Philippine Islands, Bolivia, South America, Mexico, and Honolulu. They expended last year on foreign missions $6,437.09, on home missions, $4,637.25, making a total of $11,074.34. They have 24 missions in the United States.

Pentecostal Church.

This denomination had its beginning in 1894 in Massachusetts. The object was to promote deeper spirituality than was manifested in the churches, giving prominence to the doctrine and experience of perfect love, or holiness, as a work instantaneously wrought by the Holy Spirit, by faith in the sacrifice of Christ, subsequently to justification or regeneration.

They believe in the Trinity, the inspiration of the Holy Scriptures, in the fall of man from his original condition of holiness, his condemnation as a sinner, and God's sovereign grace and love in redemption; in salvation by Jesus Christ; in the free offer of eternal life to all in the gospel; in the necessity of repentance toward God, and faith in the Lord Jesus Christ, as a condition of justification through the sacrifice of Christ, and the regeneration by the Holy Spirit, giving the assurance to the children of God; after this entire sanctification is that act of the Holy Spirit whereby the regenerate soul is cleansed from inbred sin and made pure in heart, enabling the believer to love God with all his heart, mind, soul and strength; but it does not exclude ignorance or mistakes of some unknown divine precept. They believe in the Christian Sabbath, and in the sacraments of the Lord's Supper and Baptism; the Christian ministry, and the visible church of Christ, composed of all real believers; that the present life is man's only day of grace, and the soul at death enters into conscious blessedness or misery; that there will be a resurrection of the dead, both of the just and unjust, at the coming again of the Son of Man, the one to life eternal, and the other to shame and everlasting contempt.

In polity their churches are independent. They have a yearly Association composed of the ministers and messengers, which attends to the general business of the denomination, such as missions, educational and publishing interests, ordination of ministers, reception of new churches, and any other matter of general interest.

They have a mission in India where they employ six mission-

aries, and another mission in Brava. They expended for missions during the year $11,134.60. Four persons were accepted as self-supporting missionaries. They have 45 congregations, all but 6 supplied with a pastor. They have 2,268 members and Sabbath schools in their churches; they publish one paper and support one school. The Pentecostal Church and the Church of the Nazarene have united.

For Missions, see section XXI.

Premonstratensians.

This is a severely ascetic religious order founded by St. Norbert in 1119 at Premontre, France, following the rules of Augustine, forbidding the eating of flesh and practising fastings and scourgings. For centuries the order was the rival of the Cistercians, but in recent times it has become almost extinct. It was suppressed in France in 1791, but re-established in 1856. It was introduced into the United States in 1846. The Premonstratensians were also called Norbertines, and in England White Canons.

Presbyterians.

Presbyterians are those Christians who hold to a government by presbyters. They believe that bishops and presbyters, or elders, are of the same order. Bishops were presbyters in charge of congregations.

They are Calvinistic in doctrine, except the Cumberland Presbyterian Church, with its colored branch, which hold to a modified Calvinism. They have recently formed a union with the Presbyterian Church in U. S. A. The Presbyterian polity provides for the presbytery, the synod, and the general assembly; and its officers are bishops or pastors, ruling elders and deacons. There is but one order in the ministry, that of presbyter. The presbytery consists of all the ministers and one ruling elder from each church within its bounds. The synod is constituted of delegates, ministerial and lay, elected by the presbyteries belonging to it. The general assembly is composed of commissioners, ministerial and lay, elected by the presbyteries. It is the legislative and judicial court of the Presbyterian system. Presbyterians are divided into 14 denominations.

1. Associate Church of North America.

In 1753 the first associate presbytery in this country, that of Pennsylvania, was organized. In 1782 most of these Presbyterians united with the Reformed Presbyterians, whence came, in course of time, various bodies of Associate Reformed Presbyterians. There were Associate Presbyterians who did not join this union, and these in 1800 organized a synod, embracing several presbyteries. In 1858 there was a union of Associate, and Asso-

ciate Reformed Presbyterians, resulting in the United Presbyterian Church. Some Associate Presbyterians remained separate. These are known as the Associate Church of North America. They were very pronounced against slavery. They have 12 ministers, 31 churches, and 1,053 members.

2. Associate Reformed Synod of the South.

The union of Associate and Reformed Presbyterians in 1782 resulted in a body called Associate Reformed Presbyterians. There have been various divisions bearing this name, but all have ceased to exist, having joined with Associate Presbyterians to form the United Presbyterian Church, or been absorbed by other Presbyterian bodies, except the Associate Reformed Synod of the South, which in 1822 became an independent body. The synod accepts the Westminster Confession of Faith. They sing the Psalms only, and persons belonging to societies which hold to corrupt worship are not admitted to the Lord's table. They have 104 ministers, 131 churches, and 1,053 members.

3. Cumberland Presbyterian Church.

Cumberland Presbyterian Church had its origin in a revival of religion which commenced about the opening of the 19th century in the south-western part of Kentucky, under the preaching of Rev. James Mc Gready, a Presbyterian of Scotch-Irish descent, who had been educated at Jefferson College in western Pennsylvania. The revival was one of the most important religious movements in the United States. The number of congregations into which the converts were organized was so large that it was impossible to supply them with ministers educated in the thorough manner usually required by the Presbyterian Church. Young men of good abilities and earnest piety were, therefore, selected and advised to prepare themselves by a shorter course. When they applied for license to the presbytery of Transylvania, exceptions were taken both to their limited education and their opinions concerning the doctrines of the atonement and also the divine decrees. They were, however, licensed, and soon after were set off to the presbytery of Cumberland (formed by a division of the presbytery of Transylvania), and two of them were ordained by it. A commission was appointed by the synod to inquire into the action of the presbytery. Its first demand was that those who had been licensed or ordained should submit to a re-examination. This they refused to do, and were, therefore, prohibited from exercising their ministry until they complied with the demand. They who had been thus proscribed, and the members of the presbytery who supported them, organized themselves into a council for the management of their own church and revival work. They sent a memorial to the general assembly, but that body sustained the synod, yet directed it to review its proceedings. On complying with the directions, the synod confirmed what had been done, and also dissolved the Cumberland presbytery, and re-annexed its members to the presbytery of Tran-

sylvania. After a fruitless attempt at reconciliation, the two ministers who had been silenced, with one member of the last named presbytery, formed themselves into an independent body, which they called the Cumberland presbytery, after the presbytery had been dissolved. From that time the progress of the movement was much more rapid than its originators looked for; and through the churches starting from it, spreading both east and west, the local name, Cumberland Presbyterians, continued to be applied to them. In 1814 an edition of the Westminster Confession and catechisms was published, altered to suit their system, which tries, it is said, to steer between Calvinism and Arminianism. It rejects the doctrines of eternal reprobation, limited atonement, and special grace, teaching that the operation of the Holy Spirit is co-extensive with the atonement. Other points of Calvinism, as the necessity of the Holy Spirit's work in regeneration, and the perseverance of the saints, were retained. Revivals and camp-meetings are adopted. Their chief institutions of learning are the Cumberland University, Lebanon, Tenn., which is the leading law school of the South; College of West Tennessee; Waynesburg College, Pa.; Lincoln University, Ill., Trinity University, Texas; and Cane Hill College, Arkansas.

In May, 1906, they report 1,514 ordained ministers, 2,869 churches, 185,212 members, $38,978 raised for home missions during the year, and for foreign missions $23,780; value of church property $5,321,755.

The General Assembly, after much deliberation, agreed to the following plan of union with the Presbyterian Church in the United States, viz., to adjourn sine die, and to meet in a united General Assembly in May, 1907, under the name of the Presbyterian Church in the United States. There is a small minority who did not enter the union, who still maintain the name, Cumberland Presbyterian.

For Missions, see section xxi.

4. Cumberland Presbyterian Church, (Colored.)

The colored people in 1869, who were members of the Cumberland Presbyterian Church, asked and received the consent of the General Assembly to the organization of a separate African Cumberland Presbyterian Church. This church formed its own General Assembly, haivng 20 presbyteries, 400 ministers, 150 churches, and 39,000 members. They also have an educational institution.

5. New School and Old School Presbyterians.

New School and Old School Presbyterians were formerly the names of two great parts who separated in 1838 and re-united in 1870. There were three causes of this separation.

1. Difference in theological views. The Presbyterian Church at the beginning was largely composed of immigrants from Scotland and Ireland who were strongly Calvinistic. Those from New England took exception to this view and they were the leaders in the New School.

2. Difference of opinion on church polity. The early churches of New England were independent and Congregational in government. When Congregational ministers and members removed to other colonies, they generally, until recent years, became pastors and members of Presbyterian churches, or united with Presbyterians in forming new ones. In 1801 a plan of practical union was adopted between the Presbyterian General Assembly, and the Congregational association of Connecticut. This resulted in bringing many Congregationalists organically into the Presbyterian churches. They still entertained their opinion of independence on church polity. This was the party of the New School.

3. Difference of opinion and practice concerning slavery. This was by far the most powerful of the influences which intensified the party spirit. Those who held to the modified doctrine and polity were mainly united with opposition to slavery, and formed the New School Presbyterians; and the unmodified doctrine and polity were, in a like degree, united with adherence to slavery, or with silence concerning it, forming generally Old School Presbyterians. Without the influence of slavery, both of the other causes combined would not have been strong enough to divide the Presbyterian Church. In 1861 slavery divided the Old School portion of the church when it was in harmony on theology and polity. And when slavery was destroyed, the process of re-uniting New School and Old School Presbyterians at once began. Their comparative numerical strength is indicated by the following table, in 1869.

	Synods	Presbyteries	Ministers	Churches	Church Members	Sunday-school Members
New School	22	110	1,833	1,747	174,626	196,440
Old School	28	149	2,447	2,8 9	271,913	254,417

6. Presbyterian Church in Canada.

The Presbyterian Church in Canada is of Scottish origin. Its early history is marked by divisions, which have been overcome. The Synod was organized in 1831. In 1866 a union was accomplished between the churches of Nova Scotia and New Brunswick. A general union of all the churches took place in 1875, under the name of the Presbyterian Church of Canada. In connection with the Church of Scotland, the Canada Presbyterian Church, the Church of the lower Provinces and the church of the Maritime Province united. This union was cordial, and it has been followed by marked progress. This united Church is vigorously engaged

in the work of home and foreign missions, and has five theological seminaries.

For Missions, see section xxi.

7. Presbyterian Church in the United States was founded by Scotch, Irish, Huguenot, Dutch, and German Reformed immigrants with a few from New England. Persecutions in Europe forced many to seek new homes in Maryland, New Jersey, Pennsylvania, Virginia, and Carolina. One of the first ministers was Francis Makemie from Ireland, and the earliest churches planted by him were at Rehoboth, on the eastern shore of Maryland and other places in the same colony. In 1692 the first Presbyterian church at Philadelphia was formed. The presbytery of Philadelphia was organized a little later than 1700. It consisted of six ministers. In 1716 the synod of Philadelphia was formed, consisting of four presbyteries, viz., Philadelphia with six ministers and churches; New Castle, six ministers and churches; Snow Hill, three ministers and churches; and Long Island, two ministers and churches. The Westminster Confession and catechisms were adopted as the standard of the church in 1729, with some modifications. Some recently arrived Irish ministers desired the very words of the Westminster standards to be employed. The differences of opinion resulted in an American branch of the Associate Presbyterian Church. In 1739 the visit of Whitefield, and the revivals attending his work, aroused a new party feeling in the church, dividing the synod; the factions were the warm friends of the revival, and those who were opposed to some aspects of it. In 1741 the synod was rent in twain; the old side, who insisted on a thoroughly educated ministry, remained in the synod of Philadelphia; and the new side led by Gilbert Tennant, a warm friend of Whitefield, attached chief importance to piety and zeal; they were of the synod of New York. After 13 years the breach was healed, the two synods uniting in 1758, under the name of the Synod of New York and Philadelphia.

At the time of the Revolution the Presbyterians were united and zealous patriots, and suffered greatly. Many of their church buildings were destroyed; others were occupied as hospitals and barracks; and many of their congregations were disbanded. In May, 1788, the synod resolved itself into a general assembly. It embraced four synods: New York and New Jersey, Philadelphia, Virginia, and the Carolinas. These contanied 17 presbyteries, 419 congregations, and 180 ministers. The assembly adopted the Westminster Confession of Faith with a few slight alterations, the catechism, with one alteration; and modified the form of government and discipline of the Church of Scotland so as to disclaim the right of the civil magistrate to interfere in church affairs except for protection alone.

In 1792 the General Assembly of the Presbyterians and the general association of the Congregationalists of Connecticut agreed that each denomination should be represented in the annual meeting

of the other by three commissioners; and the agreement was afterward extended to the general associations of Massachusetts, New Hampshire, and Vermont. In 1794 these commissioners were allowed to vote on all questions under discussion. In 1801 a plan of union was adopted by both denominations under which a Congregational church might have a Presbyterian pastor, who might still retain his place in his presbytery, and might be represented therein by his delegate instead of a ruling elder; and a Presbyterian church represented in its presbytery by a ruling elder might have a Congregational pastor who might still continue a member of his association. By the operation of this plan of union, during 36 years, hundreds of Congregational churches became Presbyterian, modified by sending a committee-man to the presbytery; and in many cases the committee-men grew naturally into genuine ruling elders.

In the opening of the 19th century revivals prevailed in the church which led, in 1811, to the formation of the presbytery of Cumberland. See Cumberland Presbyterians. In 1822 the synod of the Associate Reformed Church, under the lead of Dr. John M. Mason, united with the Presbyterian Church; a considerable minority refused to acquiesce in the vote of the majority, and retained their separate organization. In 1837-38 the division of the church into the old-school, and new-school branches occurred. See New-School and Old-School Presbyterians. It continued until Nov. 1869, when terms of re-union, entirely fraternal, were mutually adopted at an adjourned meeting of both general assemblies, at Pittsburg, Pa.

The administration of the benevolent work of the re-united Church was intrusted to the boards of Foreign Missions, Home Missions, and Church Erection, to be located in New York City; the Boards of Publication, Ministerial Relief, and Education, in Philadelphia; the Committee on Freedmen, to which was added in 1871 the Committee on Sustentation at Pittsburg, Pa. The theological seminaries were put under a general plan by which their boards of directors have the general charge of them, including the election of professors; they report annually to the General Assembly, which has a veto power on professors newly elected.

The home missionary work of the Presbyterian Church began with its existence. In 1707 the first presbytery resolved that every minister of the presbytery supply neighboring destitute places.

The following statistics were reported at the General Assembly of the Presbyterian Church, U. S. A., May, 1905: 241 Presbyteries, 33 Synods, 7,750 Ministers, 135 Evangelists, 168 Licentiates, 30,205 Elders, 10,752 Deacons, 7,980 Churches, 112,366 Members added, 1,115,662 Communicants, 51,863 Baptized, 1,077,105 S. S. Members. Contributions: contributed for Home Missions $1,178,496, Foreign Missions $950,101, Education $80,375, Church Erection $174,946, S. S. Work $161,177, Relief Fund $118,764, Freed-

men $151,227, Aid for Colleges $365,647, Congregational $13,378,-339, Miscellaneous $1,745,103.

The field of Home Missions is the whole of the United States including Alaska, and Porto Rico, also Cuba. Mission schools are maintained among the Indians, for Alaskans, Mormons, Mexicans, mountaineers in Porto Rico and Cuba. The Board of Missions for Freedmen was organized in 1865, and now has 366 churches and mission stations, with 22,189 communicants, 21,586 Sabbath-school scholars. The board aids 220 ministers, and 314 teachers; it has 13,852 scholars in its 113 day schools.

They maintain twelve theological seminaries, and forty-five colleges.

For Missions, see section XXI.

Presbyterians in the United States.

	Communicants
The Presbyterian Church in the U.S.A.	1,115,662
The Presbyterian Church in the U.S.	246,768
The United Presbyterian Church of N.A.	140,470
The Cumberland Presbyterian Church had but they are now consolidated with the Presbyterian Church of the U.S.A.	185,780
The Reformed (Dutch) Church in the U.S.	264,931
Reformed Presbyterian Church Synod.	9,681
The Associate Reformed Synod of the South	12,620
Reformed Presbyterian Church, General Synod.	4,500
The Welsh Calvinistic Methodist or Presbyterian Church in the U.S.A.	13,500
Other Churches	2,000
	2,134,453

In Canada.

The Presbyterian Church in Canada	232,734
Church of Scotland in Canada.	10,000
In England and Wales	180,000
In Ireland	112,366
In Scotland	1,190,656
In Europe	11,750,000
In Africa, Asia, Australasia, and South America.	1,560,000

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STATED CLERK

PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH SCHOOL WORK.
(THE WESTMINSTER PRESS,) PHILADELPHIA, PA.

WITHERSPOON

The Presbyterian Church in the U. S. A. in the General Assembly in May, 1903, revised their articles of faith, which made them more acceptable to the Cumberland Presbyterians, and they proposed a union with the latter. After much deliberation, a plan of union was adopted by both bodies in their respective General Assemblies in May, 1906. Both adjourned (sine die) and agreed to meet in a united General Assembly in May, 1907, under the name of the Presbyterian Church in the United States.

8. Presbyterian Church in the United States (South) organized Dec. 4, 1861, by commissioners from all the presbyteries within what was then called the Confederate States, who met at Augusta, Ga., and constituted the General Assembly. The title chosen was the Presbyterian Church of the Confedreate States of America; but after the suppression of the rebellion, "United" was substituted for "Confederate" and "of America," was dropped. At that time this church contained 12 synods, 63 presbyteries, 1821 churches, 1079 ministers, 112,183 communicants. Its contributions amounted to $1,138,681. Southern Presbyterians have always held a high standard of ministerial and general education. They have been prominent in the work of founding and maintaining colleges and schools. During the war many of these institutions perished by the loss of their endowments. Those which survived the disasters of the war are now growing in strength and usefulness. Six in number. Many academies were, like the colleges, broken up by the war. Some remain, seven in number, and two theological seminaries. A house is established at Richmond, Va., for publishing books for the libraries of ministers, congregations, and Sunday-schools.

Considering the calamities which have fallen on this portion of the Presbyterian Church since its organization, its success has been remarkable. They have 1,461 ministers, 2,959 churches, and 225,890 communicants.

For Missions, see section XXI.

9. Reformed Presbyterian Church (Covenanted).

This body was organized 1840 by two ministers and three elders who withdrew from the synod, or the branch known as the "Old Lights," on the ground that the latter retained sinful relations and patronized or endorsed societies with which persons of any religion or no religion were connected. They have one minister, one church, and 40 members.

10. The General Synod of the Reformed Presbyterian Church.

This body resulted from the division of the Reformed Presbyterian Church in 1833. They used to be known as the "New Lights." They differ from others in relation to duties and privileges of the civil government, such as the exercise of the franchise and to hold office. Many of them do participate in elections. They have 33 ministers, 36 churches, and 5,000 members.

11. The Synod of the Reformed Presbyterian Church.

In 1833 a division occurred in the Presbyterian Church. The

one, allowing its members to vote and hold office under the government, is known as the Reformed Presbyterian Church (New Lights), or General Synod; the other, still adhering to the old practice, as the Reformed Presbyterian Church (Old Lights), or Synod, who labor for a constitutional recognition of God as the source of all power, of Jesus Christ as the ruler of nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion, and to refuse to incorporate by any act with the political body until this reformation is secured. They neither vote nor hold office. They have 124 ministers, 113 churches, and 9,790 communicants.

12. The Reformed Presbyterian Church in the United States and Canada.

This body was organized in 1883, in consequence of a dissatisfaction with the treatment of a question of discipline by the general synod of the Reformed Presbyterian Church (New Lights), in the matter of participating in elections. They hold, with the general synod, that Christians may vote and be voted for, regarding the republic as essentially a Christian nation. They have one minister, one church, and 608 members.

13. The United Presbyterian Church was formed in 1858, by the union of the Associate, and Associate Reformed churches.

1. The Associate Church in the United States had its origin in the persecutions which drove parties of Scotch and Irish Covenanters to the American colonies. In 1680 some of them settled at Port Royal, S. C., but were driven away by Spanish invaders. In 1750 the first minister of the Secession church of Scotland arrived in Philadelphia, and the Associate presbytery of Pennsylvania was formed. It soon had congregations in New York, Virginia, and the Carolinas. In 1776 the presbytery of New York was formed. In 1782 these presbyteries united with the Reformed presbytery in forming the Associate Reformed Synod of North America. A small minority in both denominations were opposed to the union, and in them the Covenanter or Reformed and the Associate churches have been continued. The latter was increased by ministers from Scotland. In 1798 the presbytery of Kentucky was formed, and the Associate Synod of North America in 1801. In 1800 the presbytery of Pennsylvania declared slavery to be a moral evil, and unjustifiable; and in 1831 the synod excluded all slaveholders from its communion. This led to the withdrawal of all the congregations in the southern states, but the loss was made up by accessions in the western states. In 1858 the Associate synod included 21 presbyteries, 231 ministers, 293 congregations and 23,500 communicants.

2. The Associate Reformed Church which formed a synod in 1782, organized itself into a general synod in 1802. In 1804 a theological seminary was established in New York City. In 1820 the synod of Scioto withdrew, and that of the Carolinas was set off at its own

request. In 1841 a union was formed with the General Assembly of the Presbyterian Church, but only a part agreed to it. The synod of New York continued its separate existence. In 1855 it was united with the western synod of Sciota, and the general synod of the Associate Reformed Church was renewed, containing four synods, 28 presbyteries, 253 ministers, 367 congregations and 31,284 members. They held to the Westminster Confession, close communion, anti-slavery, and the use only of the Psalms in praise.

13. The United Presbyterian of Church of North America.

In 1858 the Associate and the Associate Reformed churches were re-united under the name of The United Presbyterian Church of North America. In addition to their adherence to the Westminster standards they adopted a testimony against slavery and secret societies, and in favor of close communion, and the exclusive use of the Psalms in worship.

They sustain five colleges and two theological seminaries. Besides these their "Board of Missions to the Freedmen" established a college, with high school, and normal school department in Norfolk, Va., with an enrolment of from six to eight hundred students; also four other flourishing schools in different parts of the South.

The churches contributed, during 1892, $10,888 for their own support. The schools raised $13,538, and the Sabbath-school $300.

The Board of Publication owns a well-equipped business house in Pittsburg and supplies the church with all necessary denominational literature, for families and Sunday-schools.

Statistics of 1893.

Synods	12
Presbyteries	62
Ministers	891
Members	111,000
Congregations	935
Sabbath-schools	1,156
Teachers and scholars	108,023
Congregational Missionary Societies	861
Young People's Societies	664
Members of same	29,000
Parsonages	257
Congregational expenses	$1,000,000
Contributions to the Boards	$300,000
Other contributions	$100,000
Average per member	$14

Male members 44,000
Female members 67,000
It now has 918 ministers, 911 churches, and 115,900 members.
For Missions, see section XXI.

14. Welsh Calvinistic Methodist Church.

This branch of the Presbyterian body is derived from the Calvinistic Methodist Church of Wales. The first in the United States was organized in Remsen, N. Y., and three years later the first presbytery was constituted. On Sept. 22, 1869, the General Assembly was organized, in Columbus, Ohio; and it has met triennially ever since. Its standards of doctrine are the same as those of the parent church in Wales. Its system of government is Presbyterian. It has now 6 synods, 185 churches, 105 ministers, and 12,000 members.

Presbyterians by Countries.

In the United States.

	Members
The Presbyterian Church in the U.S.A.	1,064,477
The Presbyterian Church in the U.S.	235,142
The United Presbyterian Church of N.A.	135,657
The Cumberland Presbyterian Church	185,113
The Reformed (Dutch) Church of America	113,499
The Christian Reformed Church in N.A.	18,877
The Reformed (German) Church in the U.S. . . .	255,912
The Reformed Presbyterian Church, Synod	9,640
The Associate Reformed Synod of the South . . .	11,903
Reformed Presbyterian Church General Synod . .	4,500
The Welsh Calvinistic Methodist or Presbyterian Church in the U.S.A..	13,500
Other Churches	2,000
In Canada.	
The Presbyterian Church in Canada	219,570
Church of Scotland in Canada	10,000
In England and Wales.	
The Presbyterian Church in England	78,037
The Church of Scotland in England	3,800
Calvinistic Methodist or Presbyterian Church in Wales.	160,000

In Ireland.	
The Presbyterian Church in Ireland	106,053
The Reformed Presbyterian Church in Ireland	4,000
Other Churches	2,000
In Scotland.	
The Church of Scotland	668,335
The United Free Church of Scotland	495,259
Other Churches	5,000
Continent of Europe.	
Bohemia	70,000
France	800,000
Germany	3,000,000
Holland	2,500,000
Hungary	2,000,000
Switzerland	1,700,000
Other Countries	500,000
Miscellaneous.	
Africa	400,000
Asia	400,000
Australasia	700,000
South America	60,000

Protestant Episcopal Bodies.

There are two in the United States.

1. Protestant Episcopal Church is the title of that portion of the Christian church in the United States which, before the Revolution, was a part of the Church of England. The settlement of Jamestown, Virginia, was commenced in 1607. Its charter required that the true word and service of God should be preached, planted, and used according to the rules and doctrine of the Church of England. Rev. R. Hunt was the rector of this church to the end of his life. After him Rev. A. Whittaker acquired, by his exertions, the title, "Apostle of Virginia." Provision was made for ministerial support by allowing 1500 lbs. of tobacco and 16 barrels of flour, per annum, to each minister, and in each new borough a portion of land for a glebe. Tithes were subsequently introduced. As an endowment for a college, 10,000 acres of land were given and a large amount of money was collected. Great zeal in behalf of the conversion and education of the Indians was felt. But in 1622 they murdered many of the English. During the next half century

religion greatly declined throughout the colony, so that nearly all the parishes were destitute of glebe, parsonage, church, and minister. In 1685 Rev. James Blair was appointed as a missionary to Virginia, and during 50 years by his influence the Episcopal church was restored and enlarged; and the college of William and Mary was founded in 1692. The colony of Maryland was founded in 1633 by Lord Baltimore, a Roman Catholic, with 200 families and several priests; they offered free admission "to every person professing to believe in Jesus Christ." At Lord Baltimore's death, in 1676, there were 16,000 inhabitants, the majority of them Protestants. In 1692, the Church of England was established by law, the province was divided into thirty parishes, and tithes for the support of the Episcopal ministers were imposed on every inhabitant, no matter what were his religious preference and creed. Dr. Thomas Bray was appointed commissary by the bishop of London for the province of Maryland. After his arrival he was active in having a bill passed in which it was provided "that the Book of Common Prayer and administration of the sacraments, with the rites and ceremonies of the church according to the use of the Church of England, the Psalter, and Psalms of David, be read by all and every minister in every place of public worship, within the province." New York was first colonized by the Dutch in 1615. In its religious opinions it was Presbyterian. In 1664 it was seized by the English, and precedence was given to the Church of England, and a tax levied for its maintenance. The first colonies of New England were chiefly Puritans, who came to America to escape the oppressions to which they had been subject by church laws at home, and sought to exclude episcopacy; for 60 years after the landing of the pilgrims there was no Episcopal Church in New England. During the war of the revolution, many of the ministers and members of the Episcopal church adhered to the Crown, and at the close of the struggle left the country; and to those who remained the support from England was withdrawn. They adjusted themselves to the new condition of things by forming a union among the churches of the several states, and securing bishops by ordination from different churches. The English prayer book was retained, with such alterations as the political changes had made necessary, and some other modifications. The Episcopal church soon began to increase. It is now strong in large cities, and has many adherents among persons of wealth and culture; it continues to increase in the older states, and also extends its churchse over all parts of the land. Its doctrine as the ultimate rule of faith is the Holy Scriptures, but it does not throw them open to every man's private judgment, but explains them by the creeds made by the general councils. In 1905, they had 4,961 ministers, 6,686 churches, and 716,431 members.

For Missions, see section XXI.

2. Reformed Episcopal Church, organized in New York City

Dec. 2, 1823 with eight clergymen and twenty laymen, all of whom had been ministers and laymen in the Protestant Episcopal Church, identified with the evangelical party. One of them, George David Cummins, D. D., had been assistant bishop of the diocese of Kentucky until Nov. 10, 1873, when by letter to the presiding bishop he resigned his office and withdrew from the denomination. He became the bishop of the new organization; the Rev. Charles Edward Cheney of Chicago was also elected bishop.

I. The Reformed Episcopal Church declares its belief in the Holy Scriptures of the Old and New Testaments as the word of God and the sole rule of faith and practice; in the apostle's creed; in the divine institution of the sacraments of Baptism and the Lord's Supper; and in the doctrine of grace substantially as set forth in the 39 articles of religion.

II. It recognizes and adheres to episcopacy, not as a divine right, but as a very ancient and desirable form of church polity.

III. Retaining a liturgy, not imperative or repressive of freedom in prayer, it accepts the Book of Common Prayer, as it was revised in 1785.

IV. It condemns and rejects the following doctrines as contrary to the word of God; 1. That the church of Christ exists only in one form of ecclesiastical polity. 2. That Christian ministers are priests in another sense than that in which all believers "are a royal priesthood." 3. That the Lord's table is an altar on which an oblation of the body and blood of Christ is offered anew to the Father. 4. That the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine. 5. That regeneration is inseparably connected with Baptism. They have 103 ministers, 104 churches, and 9,743 communicants.

3. Thirty-nine Articles of the Episcopal Church, drawn up by Archbishop Cranmer in 1551. In the English church all candidates for ordination were required to subscribe to these articles. This form is now accepted by the Episcopalian Church of Scotland, Ireland, and America.

The first five articles contain a profession of faith in the Trinity, the incarnation of Jesus Christ, his descent to hell, and his resurrection, and the divinity of the Holy Ghost. The three following relate to the canon of the Scriptures, the 8th article declares a belief in the Apostle's, Nicene, and Athanasian creeds, the 9th and following articles contain the doctrine of original sin, of justification by faith alone, of predestination, etc. The 19th, 20th, and 21st declare the church to be the assembly of the faithful, and that it can decide nothing except by the Scriptures. The 22nd rejects the doctrine of purgatory, indulgences, the adoration of images, and the invocation of saints. The 23rd declares that those lawfully called shall preach or administer the sacraments. The 24th requires the liturgy to be in English.

The 25th and 26th declare the sacraments effectual signs of grace

(though administered by evil men), by which God excites and confirms our faith. They are two: Baptism and the Lord's Supper. Baptism, according to the 27th article, is a sign of regeneration, and the seal of our adoption, by which faith is confirmed and grace increased. In the Lord's Supper, according to article 28th, the bread is the communion of the body of Christ, the wine the communion of his blood, but only through faith (article 29); and the communion must be administered in both kinds (article 30). The 28th article condemns the doctrine of transubstantiation, the 31st rejects the sacrifice of the mass as blasphemous, the 32nd permits the marriage of the clergy, the 33rd maintains the efficacy of ex-communication. The remaining articles relate to the supremacy of the king, and the condemnation of Anabaptists, etc.

Reformed Bodies.

There are three of them.

1. Christian Reformed Church. This body is a branch of an organization of the same name in Holland. In 1835 there was a secession from the Reformed Church of Holland of ministers and others who were dissatisfied with the doctrinal teaching of the State church and with some features of its government. This was the origin of the Christian Reformed Church of Holland. It has been represented in this country many years. In 1882 its numbers were increased by a secession of the particular synod of Chicago Reformed (Dutch) Church, because of the refusal of the general synod of the latter body to denounce freemasonry, and to make connection with that order a subject of church discipline. Finding the position of the Christian Reformed Church more to their mind, they united with it. In 1889 the church was further increased by the accession of a number of congregations from the True Reform Church, organized in 1822 by a secession from the Reformed Dutch Church.

They have 96 ministers, 145 churches, and 18,096 members.

2. Reformed Church in America (Dutch) formerly called "The Reformed Protestant Dutch Church in North America," is a body of Christians in the United States composed primarily of descendants of settlers from Holland. They claim the honor of establishing the first Protestant church organization, the first day school, and the first theological seminary, on this continent. The mother church began her existence towards the end of the 15th century, the scattered congregations meeting in secret under the ban of the government and inquisition, and calling themselves " the Churches of the Netherlands under the Cross."

The Reformed Church in America was organized in 1628, in what is now the lower part of New York city, by the Rev. Jonas Michaelius, there being fifty communicants present at the first celebration of the Lord's Supper. At the time of English conquest

n 1664 there were seven Reformed churches in the country; in all probability less than 10,000 members. Most of the ministers came from Holland. In 1792 the constitution of the church, based on the article of church government in Holland, was formed. The English language was used in but few churches until long after the Revolutionary War, which explains why this oldest of the Presbyterian churches in America is among the smallest. The first preaching in English in 1764 by Rev. A. Laidlie in New York caused a lawsuit between parties in the church. The young people in the cities were largely lost to the church, while immigration added nothing, until 1846, when a fresh influx of Hollanders came to our shores.

The theological standards are identical with those of the Reformed Church of Holland, viz: the Belgic Confession, the Hidelberg catechism, the canons of the synod of Dort, being that of moderate Calvinism. In government, the church is strictly Presbyterian; in worship, semi-liturgical.

The use of the forms for the administration of Baptism and the Lord's Supper, for ordination of ministers, elders, and deacons, for excommunication and admission of members, are obligatory upon every minister. English hymns were first sung in 1764. They have four officers—ministers of the word, teachers of theology, elders, and deacons. They have classes, particular synod, and general synod. They have three colleges, and one theological seminary. They very early began missionary labors among the Indians, and translated the Scriptures, Christian doctrine and ritual into the Mohawk language. The old records of the churches contain the names of hundreds of baptized Christian Indians who were members of those churches. They publish in New York, "The Christian Intelligencer" weekly, and "The Sower and Mission" monthly, and other works. They have 598 ministers, 619 churches, and 117,594 members.

For Missions, see section xxi.

3. Reformed Church in the United States, (German) was founded by immigrants from Germany in which the Reformed church prevailed. Driven by persecution at home and encouraged by William Penn's offered gift of land, a large number of them settled in Pennsylvania in the early part of the 18th century. Their first minister was Rev. George M. Weiss, who with 400 members, settled in Montgomery Co., where a congregation was organized and a church built. Immigrants continued to come from Germany and other European states, and settled in New York, New Jersey, Maryland, Virginia, and Carolina; but the larger portion went to Pennsylvania. They were destitute of ministers, organized churches, and teachers. They were poor at first, but indusrious, prudent, and moral, so that their temporal and social condition gradually improved. In 1746, Rev. Michael Schlatter, a Reformed minister from St. Gall, Switzerland, was sent to labor in America.

He visited nearly all the German settlements, preaching, organizing churches, settling pastors, and establishing schools. In 1747 he organized the first synod. The church retained a subordinate position to the Church of Holland for 46 years, during which time immigration increased, but the spiritual destitution continued. For 150 churches, there were not more than 22 ordained ministers.

In 1793 the synod assumed the right to govern itself, and to have the sole care of their churches in America. In the succeeding period, congregations multiplied; the ministers also increased from 22 to 84. But the standard of education among them was lowered; a majority of the young ministers were from the American churches, and of imperfect education. With the want of learning there came also an ignorance of its value. The establishment of a seminary and of Franklin and Marshall College in connection with it, marks a new epoch in the progress of the church. The standard of ministerial qualification was raised, the number of students increased; this produced a distinct movement in the church. The education provided the means for introducing worship and preaching in the English language. In 1879 a declaration of faith was prepared, setting forth the Heidelberg catechism, in its historical sense, as the standard of doctrine. In that year, according to official report, the church contained six synods, 45 classes, 1082 ministers, 1,660 congregations, 243,545 communicants, and 91,687 members not confirmed.

For Missions, see section XXI.

Salvation Army.

The history of this people is that of an aggressive religious organization that has won its way around the world on its own merits, and has built itself up from what had been regarded most unpromising material. The Army is organized on military principles, with the view of reaching the non-church going masses. It was first started in July, 1815, in the East End of London. General William Booth, who is the founder, was born in Nottingham, England, April 10, 1829.

In 1852 he entered the ministry of the Methodist Church, attracting immense crowds and witnessing thousands of conversions. Finding that the churchless masses could not be reached by ordinary methods, he resigned his pastorate and established the Christian Mission which afterwards developed into the Army In this he was ably assisted by his wife, Catherine Booth. She was born in 1829 and died on Oct. 4, 1890. She was a powerful woman speaker, and did much to open up the way for women to preach the gospel. The absolute equality of women as leaders, office-holders and preachers became one of the cardinal planks in the Army platform. As a temperance movement the value of the work of the Army cannot be over-estimated. It has been said that the Army has been the

means of converting hundreds of thousands of confirmed drunkards. Total abstinence is a condition of membership.

The headquarters of the Army is 101 Queen Victoria St., London. Its world-wide operations are carried on in 49 countries, embracing 7,885 posts, under the charge of 16,000 officers and employees, with 45,000 local officers, 10,000 brass bandsmen, and about 50,000 musicians; 58 periodicals are published in 24 languages with a weekly circulation of about 1,080,000. About 7,000 fallen women annually pass through the 113 rescue homes, and from 80 to 90 per cent. of these are permanently restored to lives of virtue. There are annual conversions of from 200,000 to 250,000. They have 2,689 officers, 753 churches and 40,000 members.

For Missions, see section XXI.

Schwenkfeldians.

Schwenkfeldians is the name of a sect formed from the teachings of Kaspar Von Schwenkfeld, a German born in the fifteenth century. He did not form a separate sect, but his followers did. In the eighteenth century, by persecution, some fled to Denmark from whence they came to this country.

They hold in general to the doctrines of the German Reformation, with a few exceptions. The words of Christ, "This is my body," they interpret as meaning, "My body is this," such as this bread, which is broken and consumed, and affords real food for the soul. The external Word, as they believe, has no power to renew; only the internal Word which is Christ himself. They claim that the human nature of Christ was not a created substance; being associated with the divine essence, it had a majestic dignity of its own. Their government is congregational.

For Missions, see section XXI.

Social Brethren Church.

In 1867 a number of members of various bodies, whose views on certain passages of Scripture, and points of discipline were not in harmony with the churches to which they belonged, came together and organized an association of churches. In 1887 they adopted a discipline, containing doctrine, rules of government, and ordination of ministers. They hold to the doctrine of the Trinity, the Holy Scriptures, of redemption, regeneration, and sanctification; holding that Baptism and the Lord's Supper are made binding by Christ, and none but true believers are the proper subjects; lay members to have free suffrage and free speech, that candidates shall be received into full membership by the voice of the church, and that ministers are to preach the gospel, and not preach politics or anything else. They have 17 ministers, 20 churches, and 913 members.

Swedish Evangelical Mission Covenant.

The Lutheran was the State Church of Sweden and Norway. The king was at the head of the church. In doctrine, they held to the Augsburg Confession of Faith, which made Baptism a saving ordinance. They baptized their children, believing that those who were not baptized were the children of wrath; and baptized children at the age of fourteen were confirmed whether they were converted or not. Whatever crime any committed, the clergy could not excommunicate them, but they could refuse to administer the sacrament to them. They believed that in receiving the bread and wine in the Lord's Supper, they received the body and blood of Christ; and that the sacrament was just as efficacious when administered by a bad man as when administered by a good man. The system made the church very formal; a large portion were never converted. Many in the church were dissatisfied, and put forth unsuccessful efforts to revive her. In 1850 a great revival was started in different parts of Sweden and extended into Norway. The effect of this revival has not ceased. The converts in the revival gave special attention to the Scriptures, which had been much neglected.

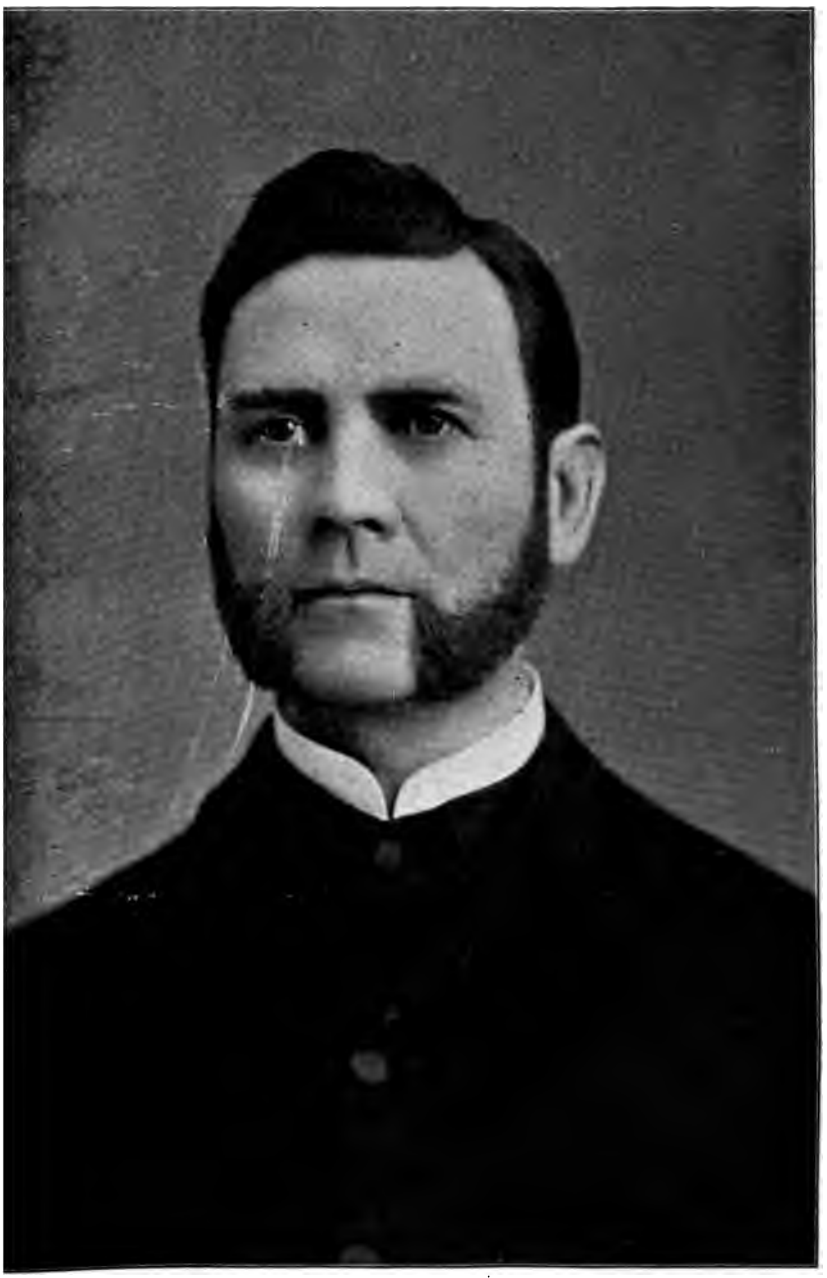
They rejected all creeds and practices which contravened God's word. Rev. Peter Waldernstrom took an active part in the revival, and by some the movement has been called after his name. But in all places they declined to call it after the name of any man. They formed churches, and took different names; many took the name "The Mission Society," others "The Free Church," "The Christian Church," "The Brothers Society," "The Brothers Church," "God's Church," and some other names. They finally consolidated and adopted the name, "The Swedish Mission Covenant."

On July 31st, 1878, a meeting of special delegates was held in Stockholm to arrange the starting of two theological schools. A committee was appointed which prepared rules and regulations for these schools.

At the same meeting The Swedish Mission Union was formed, and afterwards incorporated, so that the Mission societies and churches could carry on their mission work at home and abroad.

They have in America 187 churches, 15,000 members, 311 ministers. More than 100 ministers belonging to the denomination serve other churches. These members contribute to the organization. If these churches should be counted, the membership would be more than 20,000.

They have 17 missionaries in Alaska, 14 in China, and one in New York. Last year they contributed to the general Missions more than $42,100.



A BJORK, PRESIDENT OF THE SWEDISH EV. MISSION COVENANT OF AMERICA CHICAGO, ILL

NORTH PARK COLLEGE. (A GENERAL EDUCATIONAL INSTITUTION AND THEOLOGICAL SEMINARY OF THE SWEDISH EVANGELICAL MISSION COVENANT,) CHICAGO. ILL.

DORMITORY OF NORTH PARK COLLEGE CHICAGO, ILL.

Unitarians.

Unitarians first appeared, organically, in the United States, in King's Chapel, Boston, in 1785. Their wardens and vestry ordained James Freeman as their pastor in 1787. He ministered to them about fifty years. During this time other ministers embraced and preached different shades of the same views. In 1812 a controversy on the subject arose between Dr. Worcester and Professor Stuart on the one side, and Dr. Channing and Professor Ware on the other. This produced a crisis among the churches of Boston and the vicinity that had remained nominally evangelical; many of them were rent asunder, and congregations avowedly Unitarian were formed. The American Unitarian Association, organized in Boston in 1825, was designed principally for publishing and circulating tracts and books. It has also given aid in building churches and sustaining preachers in this country, and has maintained a missionary in India. The first general gathering of American Unitarian ministers was at New York in 1865, where the question of adopting a creed was debated, but met with very little favor. Except the single tenet which their name indicates, there is little in which they are agreed. While some of their churches and ministers are divided from the evangelical churches by scarcely a visible line, others stand at the extreme of rationalism and naturalism. Their history, they say, is a history of individual opinions rather than of organizations, or methods of action. It takes the form of heresies, as they are called, rather than creeds; it is marked by protests rather than professions. It has been called by its opponents a system of negations. The affirmations of the conference were that every man has a right to judge for himself, unbound by any set of articles; that while professing itself to be a Christian body, it left every one to decide for himself what Christianity is. They believe in the beauty and power of Christ's life to be imitated and followed; and the man who comes the nearest to that is the best Christian. They have 55 ministers, 459 churches, and 71,000 members.

United Brethren.

United Brethren are sometimes confounded with Moravian Brethren. The Ancient and Renown Brethren of Bohemia and Moravia, the United Brethren in Christ, and the Moravians, are wholly separate and distinct, and have no historical relations. The Moravians were represented in this country long before the United Brethren in Christ arose, about 1800. They are now divided into two bodies.

1. The United Brethren in Christ. Philip William Otterbein was sent to America by the synod of Holland, as a missionary. He was a man of fervent piety, a remarkably effective preacher. He

held union meetings, often in the woods which were continued for several days. Among the many who attended them was a Mennonite preacher—Martin Bohm, who preached with great power. At the close of his sermon, Mr. Otterbein embraced him saying, "We are brethren." This was the origin of their name. These two labored together for fifty years, and as their converts multiplied and needed ministers, laymen were licensed to preach, and soon annual conferences were appointed for examining, licensing, and directing them in their work. The first annual conference was in 1800 at Baltimore; the first general conference was held in 1815, at which time they placed in their book of discipline a decided declaration condemning slavery; they also inserted in their discipline their opposition to secret societies. This item in the General Conference of 1889 was taken out of their discipline, which caused 14 delegates and 1 bishop to withdraw. The entire membership of the church at that time was 204,982. Of this number about 16,000 withdrew and founded a separate organization.

At the United Brethren Publishing house, at Dayton, Ohio, they issue the "Religious Telescope," "Our Bible Teacher," "Young People's Watch Word," "Woman's Evangel," and the "Quarterly Review," and an extensive list of books. The establishment is elaborately equipped for every kind of work. The publishing house furnishes a full line of literature for Sunday-schools. The Sunday-school enrolment for 1893 was 261,365. For educational work the church has 11 colleges, 6 academies and 1 theological seminary. The whole number of professors and teachers is 161, and 3,089 students.

The "Young People's Christian Union," in the fourth year of its organization had over five hundred local societies, and about 35,000 members. Since 1889 women are admitted to the ministry in the United Brethren Church on the same terms as men. They have a theological seminary and publishing house at Dayton, Ohio, and in other places nine colleges and several academies. In 1900, they had 1,897 ministers, 4,229 churches, and 243,841 communicants.

For Missions, see section XXI.

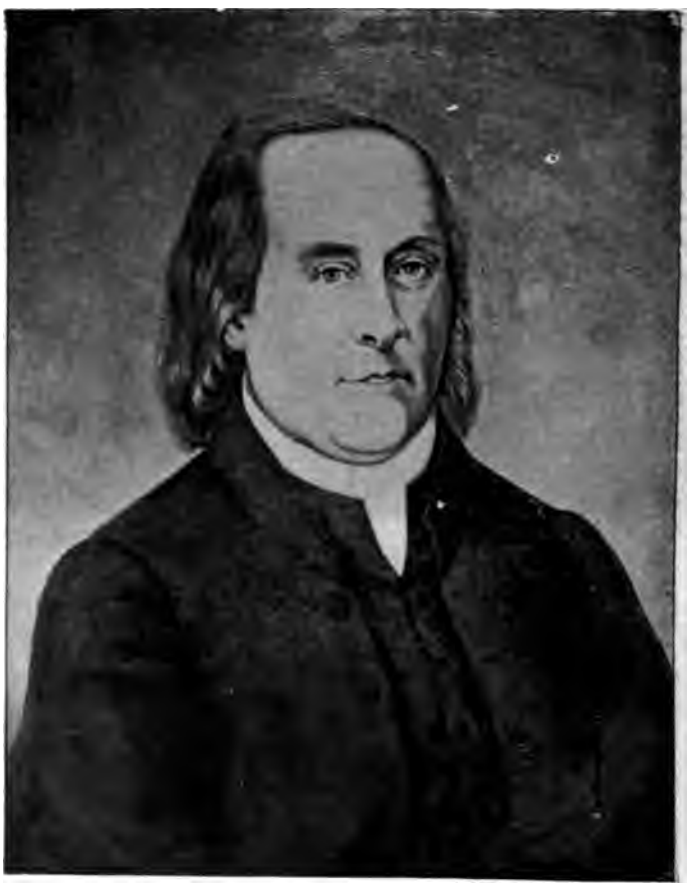
Statistics of United Brethren for 1893.

Annual Conferences		48
Organized Churches		4,188
Ministers, Itinerant	1,649	
Local	481	
Total Preachers		2,130
Members		208,452
Sabbath Schools		3,471

UNITED BRETHREN SEMINARY, DAYTON, OHIO.

OTTERBEIN UNIVERSITY, WESTERVILLE, OHIO

U B. Publishing House, Dayton, Ohio



BISHOP WM OTTERBEIN

Officers, teachers, and scholars	261,368
Conversions in Sabbath-schools	9,151
Young People's Societies	500
Members of same	3,500
Church houses	3,053
Parsonages	588
Ministers' Salary	$573,772
Church Expenses	$469,747
All other contributions	$196,713
Total for all purposes	$1,240,232
Value of church houses	$4,661,770
Value of parsonages	514,296
Value of church institutions	$1,760,000
Total value of church property	$6,936,066

2. United Brethren in Christ (Old Constitution). This body consists of those who hold that the act of the General Conference of 1885, creating a commission to revise the confession of faith and constitution, was unconstitutional, and all the proceedings under it were null and void. Bishop Milton Wright and eleven delegates withdrew from the General Conference of 1889 because of the announcement that the proceedings would conform to the revised constitution. They immediately convened in conference and proceeded to legislate and elect bishops and general church officers under the old constitution. The division was soon widely extended, involving many of the conferences and placing the ownership and occupancy of much church property in dispute. The "Liberals," as the majority are called, continued in possession of the general church property and offices, and also of most of the churches and parsonages. The Radicals have churches, ministers, and members in many conferences, the titles of which they have preserved. Many suits have been entered in the courts to test the control of the property. A final decision has not yet been reached. The Radicals maintain an exclusive attitude towards all secret societies, according to the provision of the old constitution forbidding connection with any of them. They have 670 ministers, 817 churches, and 226,643 members.

For Missions, see section XXI.

Universalists.

The first Universalist church in the United States was organized by Rev. John Murray, Gloucester, Mass., in 1780. The first convention of Universalist ministers and parishes was held in 1785.

The general convention, whose present organization was formed in 1870, secures a uniform system of fellowship, and is the ultimate tribunal. The state conventions have jurisdiction over clergymen and parishes within their respective limits, subject to the right of appeal. The Winchester Confession, adopted in 1803, is as follows:

"I. We believe that the holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

"II. We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the family of mankind to holiness and happiness.

"III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are good and profitable unto men.

"Accepting this confession, the Universalist church claims to be thoroughly Christian in belief, holding inflexibly to the authority of the Bible, the divine mission and office of Christ, the absolute necessity of a holy life, the certainty of a just retribution for sin, and the assurance of the final triumph of good over evil, and holiness over sin, in all worlds, and all souls."

The general convention holds funds, which amounted to $132,000, in 1878, the interest of which is appropriated for the education of candidates for the ministry, and for the support of missions. In 1878, they had 23 state conventions, 73 associations, 863 parishes, 4 colleges, 2 theological seminaries, and 6 academies. They now have 735 ministers, 764 churches, and 48,426 members.

Unnamed Christians.

In contradistinction to the numerous bodies of Christian people who have appropriated special appellations to themselves, and applied them to their own peculiar belief, there are, here and there, scattered over the entire world, followers of the Lord Jesus, who have no creed but the Bible, and no church roll, but who trust by His grace that their "names are written in Heaven." These consecrated, Spirit-begotten children of God (James 1: 18.) are looking for a "new name" in the resurrection. See Rev. 2: 17.—"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name."

Meantime, these faithful followers are content to simply lie low at the feet of Jesus, being taught by Him. Their church union is love,—one Lord, one Faith, one Baptism. No collections are ever taken, no money ever solicited,—they believing the Gospel should be without money and without price.

Their traveling evangelists, termed "Pilgrims," are supported

by the " Watch Tower Bible & Tract Society " of Allegheny, Pa., which is maintained by the voluntary and unsolicited contributions of its members.

This society publishes a semi-monthly journal, called " Zion's Watch Tower and Herald of Christ's Presence;" and also a series of books, entitled " Millennial Dawn."

Mr. Charles T. Russell is the editor of the journal and author of the books. Large quantities of free literature, printed in many languages, are circulated continually. Any or all, who can give any or all of their time to the Lord's work, are His ministers, ordained of Him alone,—no other condition being necessary.

A sketch of the development of these teachings.

" Many are the inquiries relative to the truths presented in ' Millennial Dawn' and ' Zion's Watch Tower,' as to whence they came and how they developed to their present s y m m e t r i c a l and beautiful proportions.

" Were they the result of visions? Did God, in any supernatural way, grant the solution of these hitherto mysteries of His plan? Are the writers more than ordinary men? Do they claim any supernatural wisdom or power?

" No, dear friends, I claim nothing of superiority, nor supernatural power, dignity or authority; nor do I aspire to exalt myself in the estimation of my brethren, except in the sense that the Master urged it saying, ' Let him who would be great among you, be your servant.'—Math. 20: 27.

" The truths I present, as God's mouthpiece, were not revealed in visions or dreams, nor by God's audible voice, nor all at once, but gradually; and especially since 1870, and more particularly since 1881.

" This clear unfolding of truth is due to the simple fact that God's due time has come, and if I did not speak and no other agent could be found, the very stones would cry out.

" Without saying anything about the Reformation movement, let me here confine myself to the consideration of the ' Gospel Age Harvest Truths,' set forth in ' Millennial Dawn' and ' Zion's Watch Tower.'

" In the year 1868, having been a consecrated child of God for some years, and being of a studious mind, I began investigating, looking about, and soon began to be shaken in faith regarding many long accepted doctrines.

" Gradually I was led to see that, though each of the creeds contains some element of truth, they were on the whole misleading and contradictory of God's Word.

" Soon I began to see that we were living somewhere near the close of the Gospel age, and near the time when the Lord had

declared that the wise, watching ones of His children, should come to a clear knowledge of His plans.

"At this time there were a few earnest seekers after the Lord's truth, in Pittsburg and Allegheny. We formed a Bible class, and from 1870 to 1875 was a time of constant growth in grace, knowledge and love of God and His Word.

"The study of the Word of God, with these dear brethren, led step by step into greener pastures and brighter hopes for the world. Though it was not until 1872, when I gained a clear view of the Lord's work as our ransom price, that I found the strength and foundation of all hope of restitution to lie in that doctrine.

"The years following, to 1876, were years of continued growth on the part of the handful of Bible students with whom I met at Allegheny.

"By this time I understood it to be the Lord's will that I should start a Journal in which the standard of the cross should be lifted high, the doctrine of the ransom defended, and the good tidings of great joy proclaimed as extensively as possible.

"Acting upon this leading of the Lord, I gave up traveling and holding meetings, and in July, 1879, the first number of 'Zion's Watch Tower and Herald of Christ's Presence' made its appearance.

"From the first it has been a special advocate of the 'ransom for all,' and by the grace of God, we hope that it ever will be.

"This Journal is one of the prime factors or instruments in the system of Bible Instruction, or 'Seminary Extension,' now being presented in all parts of the civilized world, by the Watch Tower Bible & Tract Society, chartered A. D. 1881, 'For the Promotion of Christian knowledge.'

"It not only serves as a class room where Bible students may meet in the study of the divine Word, but also as a channel of communication through which they may be reached with announcements of the society's conventions and of the coming of its traveling representatives styled 'Pilgrims,' and refreshed with reports of its conventions.

"Our 'Berean Lessons' are topical rehearsals or reviews of our society's published 'Studies,' most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the society accords, viz., (V. D. M.), Minister of the Divine Word.

"Our treatment of the international S. S. Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

"This Journal stands firmly for the defence of the only true foundation of the Christian's hope now being so generally repudiated,—redemption through the precious blood of 'the man Christ Jesus who gave Himself a ransom (a corresponding price, a substitute) for all.' (I. Peter 1: 19; I. Timothy 2: 6.)

"Building up on this sure foundation the gold, silver and

precious stones (I. Cor. 3: 11-15; II. Peter 1: 5-11.) of the Word of God, its mission is to 'make all see what is the fellowship of the mystery which has been hid in God, to the intent that now might be made known by the Church the manifold wisdom of God' 'which in other ages was not made known unto the sons of men as it is now revealed.'—Eph. 3: 5-9-10.

"It stands free from all party sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatever the Lord hath spoken, according to the divine wisdom granted unto us to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treadnig with implicit faith upon the sure promises of God.

"It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge.

"And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing."

To Us the Scriptures Clearly Teach:

"That the Church is 'the Temple of the Living God'—peculiarly 'His workmanship;' that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come 'to all people,' and they find access to Him.—I. Cor. 3: 16-17; Eph. 2: 20-22; Gen. 28: 14; Gal. 3: 29.

"That meantime the chiseling, shaping and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these 'living stones,' 'elect and precious,' shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15: 5-8.

"That the basis of Hope, for the Church and the World, lies in the fact that 'Jesus Christ, by the grace of God, tasted death for every man,' a ransom for all, and will be 'the true light which lighteth every man that cometh into the world,' 'in due time.'—Heb. 2: 9; John 1: 9; I. Tim. 2: 5-6.

"That the hope of the Church is that she may be like her Lord, 'see Him as he is,' be 'partaker of the divine nature,' and share his glory as his joint-heir.—I. John 3: 2; John 17: 24; Rom. 8: 17; II. Peter 1: 4.

"That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests of the next age.—Eph. 4: 12; Matt. 24: 14; Rev. 1: 6; 20: 6.

"That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.—Acts 3: 19-23; Isa. 35."

Charles T. Russell. Editor.

There are known to be more than 50,000 who are believing "this way."—Acts 9: 2. There are about 2,000 local congregations throughout the world, with an Elder or Minister in charge at each place. There are also about thirty (30) traveling Evangelists or "Pilgrims."

This information given by Elder O. A. Florey.

San Jose, Cal.
April. 1907.

Volunteers of America.

Volunteers of America are a religious body organized from former members of the Salvation Army in 1896 by Commander Mrs. Ballington Booth and consist of six regiments embracing nine companies, and nearly 100 self-supporting posts, not including outposts. The head officer is elected by the members as commander-in-chief, and by the directors as president. There are four branches of philanthropic works. 1. Homes provided for destitute men. In 1903 they had ten homes located in various cities, furnishing lodging for 200,000 persons. 2. Home of Mercy, for friendless young women—one in Newark, N. J., and one in Boston, Mass. 3. Tenements for the worthy poor. 4. Work among unprotected children. The Prison League is an important department of volunteer activity; these are in 15 states with 19,000 men. In 1903 there was an aggregate attendance of 1,113,683 persons at the hall meetings.

Independent Congregations.

There are congregations having no connection with any of the denominations. Some are akin to Presbyterian, others to Methodist and other bodies. Some are organized on a union basis and receive part of their support from members of several denominations. They have 54 ministers, 156 churches, and 14,126 members.

Denominations in the United States.

DENOMINATIONS.	Ministers	Churches	Members
Adventists, 6 bodies	1,565	2,499	95,437
Baptists, 13 bodies	37,061	52,919	4,974,047
Brethren, River, 3 bodies	157	85	4,339
Brethren, Plymouth, 4 bodies	.....	314	6,661
Catholics, 8 bodies	14,104	11,637	10,915,251
Catholic Apostolic	95	10	1,491
Chinese Temples	.....	47	.....
Christadelphians	.....	63	1,277
Christian Connection	1,348	1,340	101,597
Christian Catholic, (Dowie)	104	110	40,000
Christian Missionary Association	10	13	754
Christian Scientists	1,222	611	71,114
Church of God, Winebrennerian	475	590	39,500
Church of the New Jerusalem	133	140	8,067
Communistic Societies, 6 bodies	.....	22	3,084
Congregationalists	6,059	5,938	687,042
Disciples of Christ	6,475	11,033	1,236,294
Dunkers, 4 bodies	3,166	1,138	116,311
Evangelical, 2 bodies	1,451	2,648	166,978
Friends, 4 bodies	1,412	1,075	120,415
Friends of the Temple	4	4	340
German Evangelical Protestant	100	155	20,000
German Evangelical Synod	956	1,221	222,003
Jews, 2 bodies	301	570	143,000
Latter-Day Saints, 2 bodies	1,560	1,338	344,247
Lutherans, 22 bodies	7,585	13,373	1,841,346
Swedish Ev. Mission Covenant	291	307	33,400
Mennonites, 12 bodies	1,211	766	61,048
Methodists, 17 bodies	40,278	58,659	6,429,815
Moravians	132	117	16,582
Presbyterians, 12 bodies	12,650	15,702	1,723,871
Protestant Episcopal, 2 bodies	5,209	7,224	827,127
Reformed, 3 bodies	1,970	2,536	405,022
Salvation Army	3,773	983	28,500
Schwenkfeldians	3	7	600
Social Brethren	17	20	913
Society for Ethical Culture	.....	4	1,500
Spiritualists	.....	334	45,030
Theosophical Society	.....	69	2,663
United Brethren, 2 bodies	2,185	4,407	274,012
Unitarians	547	459	71,000
Universalists	727	965	53,641
Independent Congregations	54	156	14,126
Grand total for 1905	154,390	201,608	31,148,445
Grand total for 1904	152,575	199,972	30,629,290

SECTION XXI.

Missions.

The pepetuity and extension of Christianity is purely a missionary work. Christ's mission to the earth was to save our sinful race. A person who has no interest in missions has not the Spirit of Christ. The mission of the church is to labor and sacrifice for the salvation of lost men everywhere, both at home and abroad. As foreigners come to our country, they can be more easily Christianized here than they can in their native heathen land. And to deport them, as we do the Chinese, is a sin and violation of God's law.

The highest conception that ever entered the mind of man is that of God as the Father of all men, and the universal brotherhood of our race. It was not evolved, but revealed. The natural man lives to be ministered unto; he lays his imposts upon others. Into such a world there came a King, not to be ministered unto, but to minister. He would not use His power to satisfy His own hunger, but had compassion, and fed the multitude. Them that he had bought with a great price he did not call servants, but friends. He entered the bloody arena alone, and dying broke all chains and brought life and immortality to light.

The men who, like Paul, have gone forth, with the message, "we seek not yours, but you," have been hindered by those who coming after have reversed the message.

Christ requires the gospel to be preached to every man, woman and child. The church has a great work to perform. There are vast numbers who have never heard the gospel. Not only is there a vast work to be done in heathen countries; we have a very important work which is pressed upon us at our doors, in the immigration from foreign and heathen countries. Instead of deporting the Chinese, God would have us to allow them to remain, and treat them kindly and Christianize them. He has said much in the Scriptures in relation to the treatment of strangers and foreigners. Christ made this very prominent in relation to the great judgment day. Listen to the truth revealed in the sacred Book of truth on this subject.

God's Law in the Interest of Strangers.

"One law shall be to him that is homeborn, and unto the stranger that sojourneth among you." Exodus 22: 49.

"Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt." Exodus 12: 21.

"Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt." Exodus 23: 9.

"And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger. I am the Lord your God. And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God." Leviticus 19: 10, 33-34.

"Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the Lord your God." Leviticus 24: 22.

"And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, and if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee." Leviticus 25: 6, 35.

"And if a stranger shall sojourn among you, and will keep the passover unto the Lord; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land." Numbers 9: 14.

"One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance forever in your generations: as ye are, so shall the stranger be before the Lord. One law and one manner shall be for you, and for the stranger that sojourneth with you. Ye shall have one law for him who sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them." Numbers 15: 15-16, 29.

"And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him." Deuteronomy 1: 16.

"For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt." Deuteronomy 10: 17-19.

"At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: and the Levite, (because he hath no part nor inheritance

with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." Deuteronomy 14: 28-29.

"And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there. And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates." Deuteronomy 16: 11, 14.

"When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow." Deuteronomy 24: 21.

"And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you." Deuteronomy 26: 11.

"Cursed be he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen." Deuteronomy 27: 19.

"Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law." Deuteronomy 31: 12.

"Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: he shall dwell with thee, even among you, in that place which ye shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him." Deuteronomy 23: 15-16.

"These were the cities appointed for all the children of Isreal, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation." Joshua 20: 9.

"Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for." I. Kings 8: 41, 43.

"Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house; then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for." II. Chronicles 6: 32-33.

"The stranger did not lodge in the street: but I opened my doors to the traveller." Job 31 : 32.

" Lord, how long shall the wicked, how long shall the wicked triumph? They slay the widow and the stranger, and murder the fatherless." Psalm 94 : 3, 6.

" To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8: 20.

" If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever." Jeremiah 7: 6-7.

" Thus saith the Lord; execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place." Jeremiah 22: 3.

" Behold, the princes of Israel, every one were in thee to their power to shed blood. In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully." Ezekiel 22: 6-7, 29.

" And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God." Ezekiel 47: 23.

" And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart." Zechariah 7: 10.

" And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and aganist those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." Malachi 3: 5.

" For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land, and the strangers shall be joined with them, and they shall cleave to the house of Jacob." Isaiah 14: 1.

The decision which will be rendered on the great judgment day will be according to our doing or not doing to strangers. Christ says, in Mathew 25: 31-32; 40-46, " When the Son of Man shall come in His glory, and all the holy angels with him, then shall he sit upon the throne of His glory: and before Him shall be gathered all nations. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was a hungered, and ye gave me no meat: I was thirsty, and

ye gave me no drink: I was a stranger, and ye took me not in, naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungreed, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

We read in Hebrews 8: 2. "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

Gaius was commended by John for his faithfulness to strangers, as follows: "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers." III. John 5.

The race war in the South is a terrible blot upon this nation, and a violation of the law of God. No man knows whether Adam was black, white, brown, or red. In the Bible we read: "God that made the world and all things therein, seeing that he is Lord of heaven and earth. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17: 24-26.

Again, "Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" Malachi 2: 9-10.

"I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." I. Timothy 5: 21.

"Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor." James 2: 4-6.

"For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3: 16-17.

Where there is strife and contention, God will vindicate the oppressed, as stated in the following passages. "The Lord also will be a refuge for the oppressed, a refuge in times of trouble." Psalm 9: 9.

"He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.' Psalm 72: 4.

"The Lord executeth righteousness and judgment for all that are oppressed." Psalm 103: 6.

"Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isaiah 1: 16-17.

Every Christian should have strongly impressed upon his or her heart Christ's command, "Go ye therefore, and teach all nations." The Christian who cannot go to a foreign field, can find a plenty of heathen in this country; and the ears of every unsaved man, woman and child should be saluted with: "Behold, I bring you good tidings of great joy."

Missionary Zeal of the First Disciples.

Among the last sayings of Jesus to His disciples we have this command, "Go ye into all the world, and preach the gospel to every creature." In Acts 8: 4, we read, "Therefore they that were scattered abroad went everywhere preaching the word."

Tracing the apostles and early Christians in the obedience to Christ's command we find at the close of the first century many large churches in Asia Minor, Macedonia, Italy, Greece, and the Islands of the Mediterranean, and in Northern Africa. In the beginning of the second century, the persecutor Pliny, in his official report to the emperor Trajan, said: "Many persons of every rank are accused of Christianity." Justin Martyr, A. D. 106, says, "There is not a nation, Greek or barbarian, among whom prayers and thanksgivings are not offered to the Father and Creator in the name of the crucified Jesus." Tertullian, in his "Apology" about the middle of the second century said, "Though but of yesterday, we have filled every sphere of life—the exchange, the camp, the populace, the palace, the forum."

Such an extension of Christianity in the face of stripes, imprisonment and death, speaks strongly for the missionary zeal of those early times. The life of Christianity is manifested by the interest Christians take in missions.

Had it not been for the missionary spirit, Christianity would become extinct. There is such a thing as great zeal in extending a party or religious sect which is void of Christianity, like the Pharisees who would compass land and sea to make a proselyte or convert, who was two-fold more the child of hell than themselves.

Christ came to save men from sin. He came to seek and to save the lost. And this is what we will do if we have the Spirit of Christ. Had it not been for missionary efforts, these United States would be a heathen country to-day. The same is true of all other nations. When any people cease their efforts to save others, they lose the Spirit of Christ if they ever had it.

SOCIETIES IN THE UNITED STATES.

Note:—For Women's Missionary Societies, see section headed "Woman's Work."

African Methodist Episcopal Church(1847)

Parent Home and Foreign Missionary Society of the: Headquarters: 61 Bible House, New York; President: Bishop C. T. Schaffer; Secretary and Treasurer: Rev. H. B. Parks, D. D.; Fields: Canada, British West Indies, Haiti and San Domingo, Cuba, Sierra Leone, Liberia, Cape Colony, Transvaal, Orange River Colony; Income and Expenditure: No information; Organ: Voice of Missions, monthly. General Notes: The Society is deeply interested in the Ethiopian movement in South Africa. It is desirous of correcting any impression that its aim, however, is in any way political.

American Methodist Episcopal Zion Church.

Home and Frontier Missionary Society of the: Headquarters: Birmingham, Alabama; Secretary: Rev. A. J. Warner.

American Advent Missionary Society (1866).

Headquarters: 160 Warren street, Boston, Mass.; Secretary: Rev. A. H. Davis, Boston, Mass. Treasurer: Elder J. W. Evans, same address; Fields: Home: East of the western Pennsylvania line and North and South. Foreign: China, Cape Verde Islands. Income, year ending September 30, 1906: About $16,000; Expenditures: About $15,000; Organ: Prophetic and Mission Record. General Notes: The Society reports 10 missionaries, men and women, in the foreign field, with 400 Communicants.

Advent Christian Woman's Home and Foreign Missionary Society: See Woman's Work Section.

Am. Advent Western Home Mission Board: Secretary and Treasurer, Elder J. August Smith, 1121 No. Church street, Rockford, Ill.

Am. Advent Southern Home Mission Board: Secretary and Treasurer, George H. James, Wilmington, N. C.

Woman's Missionary Union, auxiliary to the Southern Home Mission Board.

Helper's Union and Central Mission Branch: See Woman's Work Section.

American Baptist Missionary Union (1814).

Headquarters: Ford Building, Boston, Mass.; Cor. Secretaries: Rev. H. C. Mabie, Rev. T. S. Barbour, Rev. F. P. Haggard; Treasurer: C. W. Perkins; Fields: Burma, Assam, South India, China, Japan, Congo Independent State, Philippine Islands;

France, Germany, Austria Hungary, Bulgaria, Sweden, Spain, Russia, Denmark, Norway; Income, year ending March 31, 1906: $883,160.34; Expenditures: $926,197.55; Organ: Baptist Missionary Magazine, monthly; General Notes: The whole number of its missionaries, not including those in Europe, is 549, with 4,345 native workers, and 130,902 baptized communicants. Baptisms in 1905 in pagan lands numbered 15,626, and in Europe, 6,965.

Large ingatherings have marked the work, particularly in the Philippine Islands and among the tribes around Kengtung, Burma. Educational work in China and Japan is emphasized in view of present opportunities. For the strengthening of all its educational work the society has taken steps for raising a fund of $500,000 for education, partly for endowment, partly for building, and partly as a reserve for advance. Special efforts have been made for informing the home constituency by bright, up-to-date literature and by study classes. A forward movement is being carried on among Sunday schools.

Woman's Baptist Foreign Missionary Society; Woman's Baptist Foreign Missionary Society of the West: See Woman's Work Section.

American Baptist Home Mission Society.

Headquarters: Metropolitan Building, 312 Fourth avenue, New York City; Corresponding Secretary: Rev. H. L. Morehouse, D. D.; Assistant Corresponding Secretary: Rev. A. Turnbull; Editorial Secretary: Rev. H. B. Grose; Field Secretary: Rev. E. E. Chivers, D. D.; Treasurer: Frank T. Moulton, Esq.; Fields: United States, North Western Canada, Mexico, Cuba, Porto Rico; Income, year ending March 31, 1906: $805,403.57; Organ: Baptist Home Mission Monthly; General Notes: The Society has (1905) 1,552 missionaries; has maintained 44 schools for colored people and Indians; has aided in erecting 114 church edifices; has had 312 missionaries among the foreign population; reports 375 baptisms in Cuba and 270 in Porto Rico during the year, and in the two islands together 51 churches with 3,734 members; altogether it reports 8,432 baptisms during the year and a total church membership of 72,453.

Woman's American Baptist Home Mission Society; Women's Baptist Home Mission Society: See Woman's Work Section.

American Board of Commissioners for Foreign Missions (1810).

Headquarters: Congregational House, 14 Beacon street, Boston, Mass.; Denomination: Congregational; Secretaries: Rev. James L. Barton, Rev. Cornelius H. Patton; Editorial Secretary: Rev. E. E. Strong; Treasurer: F. H. Wiggin; Fields: Angola, West Africa, Natal, Portuguese East Africa, Rhodesia, Turkey,

India, Ceylon, China, Mexico, Japan, Philippine Islands, Micronesia, Austria, Spain; Income, year ending August 31, 1906: $913,159.64; Expenditures: $853,680.58; Organ: Missionary Herald, monthly; General Notes: In Angola, West Africa, the Society has met with opposition from the Portuguese officials—an opposition that is seemingly the tribute of narrow-minded men to success that they cannot understand. In Turkey it has had more hope of being granted the same rights as to education as are allowed by Turkey to European Missionary enterprises. In China the ruins left by the outbreaks of 1900 have been reconstructed, and the awakening of interest in Western civilization shows itself in large attendance at mission services, crowding of schools, and demand for expansion in all lines of effort that the opportunities calling for attention may be used. In the Philippine Islands the missionary in Mindanao is making steady progress and finding ready access to pagans. In India and Ceylon, the missions continue to make steady progress, with fresh emphasis laid on the fruitfulness of educational and medical work used as truly evangelistic agencies. In Japan the war with Russia has opened larger opportunities and has also developed independence among the "Kumiai" churches. Twenty-one churchs have become entirely independent, as self-supporting or aided by the Japanese Home Missionary Society. The Society's missionaries, men and womeu, number 580. It has 4,185 native workers, and about 164,000 professing Christians, of whom 61,178 are communicants.

Woman's Board of Missions, auxiliary to the adove: See Woman's Work Section.

American Church Missionary Society (1860).

Merged into Board of Missions of Protestant Episcopal Church in the U. S. A. which see.

American Christian Misionary Society (Disciples).

Headquarters: Y. M. C. A. Building, Cincinnati, O.; Corresponding Secretary; Rev. Wm J. Wright; Treasurer: Clarence J. Neare; Income, year ending Sept. 30, 1905; $100,323.03. In addition to this about $169,463.35 was received during the year by the State boards for local work; Organ: American Home Missionary, monthly.

American Friends Board of Foreign Missions (1894).

Headquarters: Richmond, Indiana; Superintendent of Missions: Zenas L. Martin; Secretary: Mrs. Mahalah Jay; Treasurer: James Carey, Jr., 119 E. Lombard street, Baltimore, Md.; Fields: Cuba; it presents also the work of the Yearly Meetings, with fields in Mexico, Jamaica, Japan, Alaska, Palestine, India, China, British East Africa, and Central America; Income, year ending March

31, 1905, including the Home contributions of the various Yearly Meetings: $69,073; Organ: The American Friend.

American Missionary Association (1846).

Headquarters: 287 Fourth aveune, New York; Denomination: Congregational; Secretaries Rev J. W. Cooper, Rev. C. J. Ryder; Treasurer: H. W. Hubbard; Fields: Special populations in the United States, Indians, Japanese, Chinese; white and colored in Southern States; Hawaii, Porto Rico; Income, year ending September 30, 1905: $342,172.22; Expenditure: $363,509.13; Organ: American Missionary.

American Ramabai Association: See Woman's Work Section.

American Unitarian Association (1825).

Headquarters: 25 Beacon street, Boston, Mass.; President: Rev. Samuel A. Eliot, D. D.; Secretary: Rev. Charles E. St. John; Assistant Secretary: Mr. Geo. W. Fox; Treasurer: Francis H. Lincoln; Fields: The United States, Japan; Income, year ending April 30, 1906: $285,000; Expenditure: For Home Missions, $124,583.17: Foreign Missions, $3,200.

Associate Reformed Presbyterian Synod of the South (1875).

Board of Foreign Missions of the; Headquarters: Due West, South Carolina; Secretary: Rev. W. L. Pressly, D. D.

Brethren in Christ (River Brethren).

Foreign Missionary Board of the (1896): Headquarters: Louisville, Ohio; Secretary: Elder O. Baker.

Central America Mission (1890).

Headquarters: Dallas, Texas; Denomination: Interdenominational; Secretary: Rev. C. I. Scofield; Treasurer: D. H. Scott, Paris, Texas; Fields: Guatemala, Nicaragua, Honduras, Salvador, Costa Rico; Income: About $5,000; Organ: Central American Bulletin; General Notes: The Society reports 28 missionaries and 1,050 communicants.

Christian Church (1886).

Mission Board of the: Headquarters: C. P. A. Building, Dayton, Ohio; General Secretary and Treasurer: Rev. J. G. Bishop, D. D.; Fields: Japan, Porto Rico, Canada, Colorado, North Dakota, Washington, Montana, North Carolina, Virginia, and eight other States; Income, year ending September 30, 1905: $23,468.16; Expenditure: $24,011.58; Organ: Christian Missionary; General Notes: The Society reports in the foreign field 14 missionaries and 617 communicant members. In Tokyo, Japan, it has a Bible Training School with 15 students.

Christian Church Woman's Board of Foreign Missions: See Woman's Work Section.

Christian Church Woman's Board for Home Missions: See Woman's Work Section.

Christian and Missionary Alliance (1887).

Headquarters: 690 Eighth avenue, New York; Denomination: Interdenominational; Secretary: Rev. A. E. Funk; Treasurer: Mr. David Crear; Fields: United States, Canada, Chili, Ecuador, Venezuela, Argentina, Porto Rico, Jamaica, San Domingo, Africa, China, India, Japan, Palestine; Income, year ending March 31, 1906: $244,638.81; Expenditure: $244,638.81; Organ: Christian and Missionary Alliance, weekly, Living Truths, monthly; General Notes: The Society reports 285 missionaries, men and women, in the foreign field and an increase of about 1,100 in membership during 1905.

Christian Women's Board of Missions: See Woman's Work Section.

Congregational Home Missionary Society (1826).

Headquarters: 287 Fourth avenue, New York; Secretaries: Rev. J. B. Clark, Rev. Washington Choate; Associate Secretary: Don O. Shelton; Treasurer: W. B. Howland; Fields: The United States (including Alaska and special classes of people), Cuba; Income, year ending March 31, 1906 (incldiung net receipts of auxiliaries): $494,329.73; Expenditure (including $240,894.18 expended by auxiliaries in their own fields): $497,601.99; Organ: Home Missionary; Congregational Work; General Notes: The Society employs 1,641 missionaries in 46 States and Territories, and 7 in Cuba. The missionaries preaching in foreign languages number 193. Additions to the church on confession of faith have been 4,708,during the year.

Cumberland Presbyterian Board of Foreign Missions and Church Erection (1852).

Headquarters: Holland Building Annex, St. Louis, Mo.; Cor. Secretary: Mr. J. M. Patterson; Treasurer: Mr. J. C. Cobb; Fields: Japan, China, Mexico; Home Missions; Church erection; Income, year ending Dec. 31, 1905: $173,488.80; receipts of Woman's Board, $48,340.05, and receipts of Synodical Missions, $36,573; Expenditure: $165,813.33, including Foreign Missions, $36,836.73; expenditures of Woman's Board, $40,282.25, and expenditures of Synodical Missions, $36,573; Organ: Missionary Record; General Notes: Consistent with the terms of organic union between the Cumberland Presbyterian Church and the Presbyterian Church in the United States, the Boards will make separate reports to the General Assembly in May, 1907. It will be the

policy of the United Church to combine the Boards as soon thereafter as practicable.

Cumberland Presbyterian Woman's Board of Missions: See Woman's Work Section.

Danish (United) Evangelical Lutheran Church in America (1896).

Headquarters: Blair, Nebraska; Secretary: Rev. L. Johnsen Wapaca, Wis., Fields: Indian Territory, Utah, Danish Immigrants in New York and Boston; Japan.

Evangelical Association (1876).

Missionary Society of the: Headquarters: 265 Woodland avenue, Cleveland, Ohio; Secretaries: S. P. Spreng, Rev. T. C. Meckel; Treasurer: Rev. Yost; Fields: United States, Europe, Japan, China; Organ: Evangelischer Missionsbote; The Missionary Messenger; General Notes: The society has a large number of missionaries in the United States, Canada, Germany and Switzerland. Its work in Japan and China employs 15 foreign and 20 native missionaries.

Evangelical Association Women's Missionary Society: See Woman's Work Section.

Foreign Christian Missionary Society (1875).

Headquarters: 222 West Fourth street, Cincinnati, Ohio; Denomination: Disciples of Christ; President: Rev. A. McLean; Secretaries: Rev. F. M. Rains, Rev. S. J. Corey; Treasurer: S. M. Cooper; Fields: China, Japan, India, Turkey, Scandinavia, Africa, England, Cuba, Hawaii, Philippines, Tibet (in Chinese province of Szechwan); Income, year ending Sept. 30, 1905: $255,922; Expenditure: $251,783; Organ: Missionary Intelligencer; General Notes: The year has been one of great success, and has fostered enthusiasm for important extension; 16 new missionaries were sent out. The whole number of its missionaries, men and women, is 152, with 312 native workers, 40 schools, 2,388 pupils, and about 15,000 professing Christians, of whom 7,499 are communicants. The missions in England and other parts of Europe are included in this report.

Free Baptists (1833).

General Conference of; Secretaries: Rev. Arthur Given, Providence, R. I.; Rev. H. M. Ford, Hillsdale, Mich.; Treasurer: Rev. Arthur Given, Providence, R. I.; Fields: India; General Notes: The Society has 25 missionaries in the foreign field, including those supported by the Woman's Missionary Society.

Free Baptist Woman's Missionary Society: See Woman's Work Section.

Free Methodist Church of North America (1882).

General Missionary Board of the; Headquarters: 14-16 North May street, Chicago, Ill.; Secretary: Rev. Benjamin Winget; Treasurer: S. K. J. Chesbro; Fields: Africa, India, Japan, China, San Domingo, United States; Income, year ending Oct. 1, 1905, for foreign missions: $31,803.85, and for home missions, $4,306.16; Expenditure: Foreign missions, $32,977.31; home missions, $4,495.

Free Methodist Woman's Missionary Society: See Woman's Work Section.

German Baptist Brethren Church (1884).

General Mission and Tract Committee; Headquarters: Elgin, Ill.; Denomination: Dunkers; Secretary and Treasurer: Galen B. Royer; Fields: India, Sweden, France, Switzerland, Turkey, United States; Income, 1905: $69,142.17; Expenditure: $53,920.84; Organ: The Missionary Visitor; General Notes: The number of missionaries in the foreign field is 25. There is a mission to the Italians in Brooklyn, N. Y.; a colored mission in Arkansas.

German Evangelical Synod of North America.

Foreign Mission Board of (1867): Headquarters: St. Louis, Mo.; Gen. Secretary: Rev. E. Schmidt, 97 Huntington avenue, Buffalo, N. Y.; Recording Secretary: Rev. Paul A. Menzel, 1920 G street, N. W., Washington, D. C.; Treasurer: Mr. Th. Speyser, 390 Genesee street, Buffalo, N. Y.; Fields: Central Provinces of India; Income, year ending Feb. 1, 1906 (besides balance $8,466.61): $24,635.96; Expenditure: $28,643.81; Organ: Fliegende Missions-Blatter, quarterly; Deutscher Missions Freund, monthly; General Notes: The number of missionaries, men and women, is 16.

Gospel Missionary Union (1891).

Headquarters: 711 Forest avenue, Kansas City, Mo.; Undenominational; President: Mr. George S. Fisher; Fields: Morocco, Ecuador, Indians of the U. S. (Navajos); Income (1905): $9,660.74; Expenditure: $9,000.31; Organ: The Gospel Message, monthly.

Hauge's Synod China Mission (1891).

Headquarters: Redwing, Minn.; Secretary: Rev. M. O. M. Wee, Jackson, Minn.; Fields: Provinces of Hupeh and Honan, China.

Harvard Mission (1904).

Headquarters: Harvard University, Cambridge, Mass.; Chairman: Prof. E. C. Moore; Secretary: Mr. Ralph H. Bollard; Fields: All fields where Harvard graduates are in Missionary service. General Notes: The Society is composed of students and

alumni of Harvard University and its aim is to unite all Harvard men serving under any foreign Missionary board and of any communion by a closer tie to one another and to the University; to secure and disseminate information about the work of such missionaries; to raise money for the support in India of the representative of the Harvard Christian Association, and also for aiding in the support of Harvard men hereafter sent to the foreign field; to send out men who will represent the University in foreign fields and will be sustained by the sentiment of the University community, and finally by all these means to foster the spirit of Missions within Harvard University.

Hawaiian Evangelical Association (1823).

Headquarters: Honolulu, Hawaiian Islands; Denomination: Congregational; Secretary: Rev. D. Scudder; Treasurer: Theodore Richards; Field: Hawaii; Organ: The Friend; General Notes: The Association is in affiliation with the American Missionary Association. Its work is among Hawaiians, Portuguese, Chinese, Japanese and English-speaking people throughout the Territory. Its workers, men and women, number 146. It has 93 churches with 6,517 members.

Woman's Board of Missions for the Pacific Islands: See Congregational division of Woman's Work Section.

Hepzibah Faith Missionary Association (1892).

Headquarters: Tabor, Iowa; Secretary: Mrs. H. W. Kelley; Fields: Japan, India, China, Natal, Transvaal; Income: No information; Organ: Sent of God; John Three Sixteen (Young people), fortnightly.

International Medical Missionary Society (1881).

Headquarters: 288 Lexington avenue, New York; Denomination: Interdenominational; Secretary: George D. Dowkontt; Treasurer: J. E. Giles, M. D.; Object: Training of Medical Missionaries by aid to students who are preparing for service as Medical Missionaries.

Lutheran: Foreign Missions Committee of the Evangelical Lutheran Joint Synod of Ohio and other States (1884).

Headquarters: 48 E. Frankfort street, Columbus, Ohio; Secretary: Rev. J. H. Schneider; Treasurer: J. G. Butz; Fields: The fields of the Hermannsburg Missionary Society of Germany; Income, from July 16, 1902, to August 6, 1904: $9,580.44; Expenditure, during the same time: $9,499.84; Organ: Lutheran Standard.

Lutheran: Board of Foreign Missions of the Lutheran Free Church (1895).

Headquarters: Augsburg Seminary, Minneapolis, Minn.; Secretary: Prof. Geo. Sverdrup; Treasurer: J. H. Blegen; Field: Madagascar; Income, year ending May 31, 1906: $13,993.44; Expenditure: $13,666.47; Organ: Gasseren (in Norwegian), fortnightly.

Lutheran Board of Foreign Missions of the General Council of the Evangelical Lutheran Church in North America (1867).

Headquarters: 1522 Arch street, Philadelphia, Pa.; Cor. Secretary: Rev. W. Ashmead Schaeffer, D. D., 137 W. School House Lane, Station G., Philadelphia; General Secretary: Rev. George Drach, 29 E. Mt. Pleasant avenue, Philadelphia; Treasurer: Philip S. Zieber, Esq., Reading, Pa.; Field: Godaveri district, India; Income, 1903-1905: $68,718.29; Expenditure: $57,919.09; Organ: Missions-Bote; Foreign Missionary. General Notes: The Society has 16 missionaries, 300 native workers, 304 schools, 5,275 scholars and 6,135 communicants, and a baptized membership of 12,822.

Evangelical Lutheran General Council Woman's Missionary Society, Home and Foreign: See Woman's Work Sectoin.

Lutheran: Board of Foreign Missions of the General Synod of the Evangelical Lutheran Church in the U. S. (1841).

Headquarters: 21 W. Saratoga street, Baltimore, Md.; Secretary: Rev. Marion J. Kline, D. D.; Treasurer: O. F. Lantz; Fields: India, Africa; Income, for the two years ending April 30, 1905: $137,208.13; Expenditure: $131,095.31; Organ: Lutheran Missionary Journal. General Notes: The Society has 35 missionaries, 607 native workers, 291 schools, 8,578 scholars, and 11,820 communicants.

Lutheran: Board of Foreign Missions and Church Extension of the United Synod of the Evangelical Lutheran Church, South (1886).

Headquarters: 408 N. Tryon street, Charlotte, N. C.; President: Rev. R. C. Holland; Rec. Secretary: Rev. W. L. Seabrook; Treasurer: John A. Cline; Field: Japan; Income, for two years ending July 1, 1904: Home Missions, $17,000; Foreign Missions, $11,945: Total, $28,945. General Notes: The Society is to begin theological education of natives at an early day.

Mennonite Mission Board (1882).

Headquarters: Quakertown, Pa.; Secretary: Rev. A. B. Shelly; Treasurer: Rev. G. Harder, Whitewater, Kansas; Fields: India, United States (Indians in Montana, Arizona, and Oklahoma).

Methodist Episcopal Church.

Missionary Society of the (1819): Headquarters: 150 Fifth avenue, New York; Secretaries: Rev. A. B. Leonard, Rev. H. K. Carroll; Missionary Editor: Charles H. Fahs; Treasurer: Homer Eaton; Fields: Liberia, Rhodesia, Angola Madeira Is., India, China, Japan, Korea, Borneo, Java, Straits Settlements, Philippine Islands, Argentina, Uruguay, Paraguay, Peru, Ecuador, Panama, Chile, Bolivia, Mexico, Germany, Switzerland, Norway, Sweden, Denmark, Finland, Russia, Austria-Hungary, Italy, Bulgaria; Income, 1905, including Women's Societies and domestic missions: $2,692,008.53; Expenditure, foreign missions: $1,822,268.64; Organ: World Wide Missions. General Notes: The Society has in the foreign field, including missions in Europe, 810 missionaries, 8,689 native workers, 1,987 schools, 62,598 scholars, and 248,378 professing Christians of whom 131,566 are full members. The fields occupied by the Society are steadily increasing. Borneo has been entered, also Bolivia and Patagonia. The number of points occupied in China, in Korea, and in the Philippines has been largely increased. The increase is noticeable in sums contributed by native churches toward the support of their church and school institutions. This increase was 76 per cent. in the six years 1900-1905 over the amount of such contributions in the preceding six years (1894-1899, $1,219,965; 1900-1905, $2,151,623). The appointment of new missionary bishops indicates a purpose of energetically pressing forward missionary enterprises.

Methodist Episcopal Woman's Foreign Missionary Society: See Woman's Work Section.

Methodist Episcopal Woman's Home Missionary Society: See Woman's Work Section.

Methodist Episcopal Church (South): Board of Missions (1846).

Headquarters: Nashville, Tennessee; Secretaries: Rev. Walter R. Lambuth, Rev. W. W. Pinson, Rev. J. R. Nelson; Treasurer: J. D. Hamilton; Sec. of Young People's Dep't: Rev. E. F. Cook; Fields: China, Korea, Japan, Brazil, Mexico, Cuba, United States (including Indians, immigrants, and Jews); Income for foreign work: $467,846 besides the receipts of the Woman's Board ($255,-909); Organ: Go Forward. General Notes: The Board has in its foreign fields 251 missionaries, men and women, including the 69 under the Woman's Foreign Missionary Society; 40 schools, 3,691 scholars, and 17,633 church members, of whom 1,973 were added

in 1905. In every direction the work has made great strides forward.

The collections for Domestic Missions are $228,240; for Church Extension, $101,552; Woman's Home Missionary Society, $101,728, making an aggregate, when added to the collections of the two Foreign Boards, of $1,055, 275.

Methodist Episcopal (South) Woman's Board of Missions: See Woman's Work Section.

Methodist Protestant Church.

Board of Foreign Missions of the (1888): Headquarters: Springfield, Ohio; Secretary and Treasurer: Rev. T. J. Ogburn, Greensboro, N. C.; Field: Japan; Income, year ending April 30, 1902: $14,295.47; Expenditure: $15,248.47; Organ: Methodist Recorder.

Woman's Foreign Missionary Society: See Woman's Work Section.

Moravian Church (Northern Province of America) Society for Propagating the Gospel Among the Heathen (1787).

Headquarters: Bethlehem, Pennsylvania; President: Rt. Rev. J. Mortimer Levering; Secretary and Treasurer of Missions: Rev. Paul de Schweinitz; Fields: The Missionary Society formed to support Moravian Missions everywhere and specifically to care for work among the Indians, since 1885, in addition, has superintended the Moravian Mission in Alaska. It is auxiliary to the general Moravian Missions, which see in " Germany " list of Societies.

National Baptist Convention.

Foreign Mission Board of the (1880): Headquarters: 726 W. Walnut street, Louisville, Ky.; Secretary: Rev. L. G. Gordan; Treasurer: Rev. C. H. Parrish; Fields: Africa (West, South, and East Central), West Indies, South America; Income, 1905: $13,000; Organ: Mission Herald, monthly.

National Baptist Convention.

Home Mission Board of the (1880): Headquarters: Little Rock, Ark.; Cor. Secretary: Rev. R. H. Boyd, D. D., Nashville, Tenn.; Treasurer: P. A. Knoles, Little Rock, Ark.

New Jerusalem in U. S. A.

Board of Home and Foreign Missions of the General Convention of: Headquarters: 16 Arlington street, Boston, Mass.; Denomination: Swedenborgian; Secretary: Rev. Willard H. Hinkley; Treasurer: Dr. E. A. Whiston; Fields: United States, Sweden, Denmark, Germany, Switzerland, Italy, Brazil; Income, year ending May 1, 1906: $5,182.18; Expenditure: $4,843.89.

North India School of Medicine for Christian Women.

American Committee for the: Chairman: Rev. C. C. Hall, D. D., Union Theological Seminary, New York City; Field Secretary: Miss A. R. Lee, 7 Perry st., Morristown, N. J.; Acting Treasurer: Rev. F. B. Dwight, Convent Station, N. J. See India Section.

Norwegian Lutheran Church in America.

Board of Foreign Missions of the United (1858:) Denomination: Lutheran; Secretary: Rev. M. Saeterlie, Stanley, Wis. Fields: Madagascar, China.

Presbyterian Church in the U. S. (North).

Board of Foreign Missions of the (1837): Headquarters: 156 Fifth avenue, New York; Secretaries: Rev F. F. Ellinwood, D. D., Mr. R. E. Speer, Rev. A. J. Brown, D. D., Rev. A. W. Halsey, D. D.; Treasurer: Mr. Dwight H. Day; Fields: Kamerun, Spanish W. Africa, China, India, Japan, Korea, Mexico, Persia, Siam, Philippine Islands, Guatamala, Brazil, Chile, Colombia, Turkey (Syria); Income, year ending April 30, 1906: $1,171,867.76; Expenditure: $1,241,821 20; Organ: Assembly Herald; General Notes: The Society reports 889 missionaries, men and women, 2,611 native workers, 995 schools, 32,430 scholars, and 63,480 communicants.

During 1905 a great revival in India had fruit in prayer, confession of sin and witness bearing for Christ. In Korea a revival added large numbers to the church, and there is a remarkable advance in self support. In the Philippines progress has exceeded the most sanguine expectations, the number of church members there now numbering 4,000. In China political unrest is accompanied by opportunities which are unsurpassed and which the missionaries are alert to improve. Progress in the missions includes more than increase in numbers; the schools and the great presses of the Society in (Syria, China, and elsewhere) extend their area of effectiveness with every year.

Presbyterian (North) Woman's Board of Missions: See Woman's Work Section.

Presbyterian Church in the U. S. A. (North), Board of Home Missions.

Headquarters: 156 Fifth avenue, New York City; Secretary: Rev. Charles L. Thompson, D. D., Associate Secretaries: Rev. John Dixon, D. D., Mr. Joseph Ernest McAfee; Treasurer: Mr. Harvey C. Olin; Superintendent of School Work: Rev. R. M. Craig; Superintendent of Department of Church and Labor: Rev. C. Stelzle; Field Secretary: Rev. B. P. Fullerton, D. D.; Fields: The United States, including Alaska, Porto Rico and 16 nationali-

ties of foreign immigrants; Income, year ending March 31, 1906: $911,793.72; Expenditure: $913,390.06 (The receipts and expenditures of the Woman's Board are included in these figures.); Organ: Assembly Herald, Over Sea and Land; General Notes: A feature of growing interest and importance is the special mission to workingmen, which is leading to the appointment of representatives of ministers' associations to be members of labor organizations.

For Woman's Board of Home Missions: See Woman's Work Section.

Presbyterian Church in the U. S. (South).

Executive Committee of Foreign Missions of the (1861:) Headquarters: Chamber of Commerce Building, Nashville, Tennessee; Co-ordinate Secretaries: Rev. S. H. Chester and Rev. J. O. Reavis; Editor: Rev. H. F. Williams; Fields: Congo Free State, China, Japan, Korea, Mexico, Cuba, Brazil; Income, year ending March 31, 1906: $266, 317; Expenditure: $274,344; Organ: The Missionary, The Children's Missionary, both monthly; General Notes: The Society reports 206 missionaries, men and women, 293 native workers, 10,824 communicants, of whom 2,182 were received during the last year.

Primitive Methodist Church in U. S. (1896).

Secretary: Rev. Daniel Savage, Plymouth, Luzerne Co., Penn.; Fields: Auxiliary to the Primitive Methodist Missionary Society of Great Britain.

Protestant Episcopal Church in U. S. A.

Domestic and Foreign Missionary Society of the (1835): Headquarters: 281 Fourth avenue, New York; Gen. Secretary: Rev. A. S. Lloyd; Associate Secretary: Rev. J. Kimber; Corresponding Secretary: Mr. John W. Wood; Treasurer: George C. Thomas; Fields: Foreign—Liberia, China, Japan, Haiti, Mexico; Domestic —United States, including Alaska, Porto Rico, Hawaii and the Philippine Islands; Income, year ending Aug. 31, 1906: $566,137.59 for Foreign Missions, and $729,374.18 for Domestic Missions; Expenditure, Domestic Missions, $733,086.37; Foreign Missons, $545,786.76; Organ: Spirit of Missions, monthly; The Young Christian Soldier, weekly, and also monthly; General Notes: In April, 1905, the American Church Missionary Society transferred to the Board of Missions its work in Cuba. The Society maintains its corporate existence to administer its trust funds. The income of these except where specially directed is now used for the domestic work. In Brazil there are twenty-one stations and out-stations in charge of nine clergymen, and in Cuba eighteen stations and outstations with nine clergymen. The plan of apportioning missionary expenditures upon the different congregations has resulted in large-

ly increasing the amount given each year. In 1905 the number of congregations making offerings for missions was 4,179 as against 2,226 giving congregations in 1901. The Society reports in its foreign missions 175 missionaries, men, and women, 565 native workers, 146 schools, 6,177 scholars, and 6,307 communicants.

Protestant Episcopal Woman's Auxiliary to the Board of Missions: See Woman's Work Section.

Reformed Church in America.

Board of Foreign Missions of the (1832): Headquarters: 25 E. 22d St., New York; Denomination: Reformed (Dutch); Corresponding Secretary: Rev. H. N. Cobb; Field Secretary: Rev. J. W. Conklin; Treasurer: W. H. Van Steenburg; Assistant Treasurer: Rev. J. L. Amerman; Fields: China, India, Japan, Arabia; Income, year ending May 1, 1906: $174,464.74 (including Arabian Mission); Expenditure: $157,328.82 (incuding Arabian Mission); Organ: Mission Field, Neglected Arabia; General Notes: The Society reports 100 missionaries, men and women, 550 native workers, 193 schools, 7,881 scholars, and 5,062 communicants

Reformed Church in America Woman's Board of Missions: See Woman's Work Section.

Reformed Church in America.

Board of Domestic Missions: Headquarters: 25 East Twenty-second street, New York City; Denomination: Reformed Dutch; Acting Secretary: Rev. W. H. Vroom, D. D.; Treasurer: W. T. Demarest; Income, year ending April 30, 1906: $115,085.32; Organ: Mission Field, monthly; Day Star (for children), monthly.

Reformed Church in America Women's Executive Committee for Domestic Missions: See Woman's Work Section.

Reformed Church in U. S. (German).

Board of Commissioners for Foreign Missions of the (1879:) Headquarters: 1306 Arch street, Philadelphia, Pa.; Secretary: Rev. Allen R. Bartholomew; Treasurer: Dr. J. L. Lemberger; Fields: Japan, China; Income, for three years, May 1, 1904, Dec. 31, 1906: $219,466; Expenditure, three years: $274,000; General Notes: The Society reports 47 missionaries, men and women, 100 native workers, 50 schools, and 2,650 communicants.

Reformed Episcopal Church in the United States.

Board of Foreign Missions of the (1894): Headquarters: Philadelphia, Pa.: Denomination: Reformed Episcopal; President: Bishop H. S. Hoffman, D. D, 1317 North Broad street; Secretary: Mr. H. H. Sinamon, 2067 East Cumberland street; Treasurer: Rev. C. F. Hendricks, B. D., 2630 North 12th street.

Reformed Presbyterian Church in North America.

Board of Foreign Missions of the Synod of the (1856): Headquarters: 325 West Fifty-sixth street, N. Y.; Secretary: R. M. Summerville; Fields: Turkey (Syria, Asia Minor, Cyprus,) China; Income: $31,893; Expenditure: $29,215; Organ: Olive Trees, monthly.

Scandinavian Alliance of North America (1891).

Headquarters: 81 Ashland Boulevard, Chicago, Ill.; Denomination: Interdenominational; Secretary: Rev. C. T. Dyrness; Treasurer: Prof. F. Risberg; Fields: China, Mongolia, East Africa, South Africa, Japan, and South America.

Seventh Day Adventist General Conference.

Foreign Mission Committee of the (1887): Headquarters: Takoma Park, Washington, D. C.; Secretary: W. A. Spicer; Treasurer: I. H. Evans; Fields: United States, Canada, Newfoundland, Alaska, Hawaii, West Indies, Mexico, Central America, South America, Europe, Turkey, Japan, China, Korea, Straits Settlements, Philippine Islands, Samoa, Fiji Islands, Cook Islands, Friendly Islands, Society Islands, Australia, India, Africa; Income: Not reported; Organ: Advent Review and Sabbath Herald.

Seventh Day Baptist Missionary Society (1842).

Secretary, Rev. O. U. Whitford, Alfred, N. Y.; Treasurer: George A. Utter; Fields: China, England, Holland, the United States; Income, year ending July 31, 1901: $14,576.66; Expenditure: $14,601.70 (of which for foreign missions, $3,694.08); Organ: Sabbath Recorder.

Southern Baptist Convention (1845).

Foreign Mission Board of the: Headquarters: 1103 Main street, Richmond, Va.; Secretary: Rev. R J Willingham; Ass't Secretary: W. H. Smith; Treasurer: J C Williams; Fields: China, Japan, Lagos (W. Africa), Mexico, Brazil, Italy, Argentina; Income, year ending May 1, 1906: $324,009; Expenditure: $343,072; Organ: Foreign Mission Journal; General Notes: The Society has an income larger than ever before The number of baptisms in the field is larger the past year (2,445) than ever before The Society is giving great attention to educating native workers

Southern Baptist Convention Women's Missionary Union: See Woman's Work Section

Sudan United Mission.

United States Council of the: Headquarters: 329 East Walnut Lane, Germantown, Philadelphia, Pa.; Secretary for the U. S.: Charles Kurzhalz. See British Section, also Canadian Section.

EXECUTIVE COMMITTEE OF (UNITED BRETHREN) FOREIGN MISSIONARY SOCIETY

Swedish Evangelical Mission Covenant of America (1885).

Headquarters: North Park College, Chicago, Ill.; Denomination: Lutheran; Secretaries: Prof. D. Nyvall, A. Mellander; Fields: Swedish immigrants in the United States, Alaska, China; Income, year ending April 30, 1902: $67,138.75; Expenditure: $66,578.22; Organ: Missionaren.

United Brethren in Christ.

Foreign Missonary Society of the (1853): Headquarters: Cor. Main and Fourth streets, Dayton, Ohio; Treasurer: Rev. W. McKee; Fields: Japan, Sierra Leone, W. Africa, Germany, Porto Rico; Income: Home Frontier and Foreign Missions: $111,688.52; Expenditure (foreign missions), year ending March 31, 1904: $16,304.46; Organ: The Searchlight.

United Brethren in Christ.

Home Missionary Society of the (1905): Headquarters: 904 U. B. Building, Dayton, Ohio; Gen. Secretary: Rev. C. Whitney; Educational Secretary: Lyda B. Wiggim; Field Secretary: Rev. L. O. Burtner; Field: The United States; Income, 1905: $19,638.63; Expenditure: $23,838.63; Organ: Missionary Advance; General Notes: The Society has 90 missionaries in 19 States; the church membership on the mission field is 6,913, and additions during 1905 were 1,773. The figures indicating income and expenditure are in addition to sums locally applied to Home Mission work by the various annual Conferences.

Woman's Missionary Association of the United Brethren in Christ: See Woman's Work Section.

United Evangelical Church Board of Home and Foreign Missions (1899).

Corresponding Secretary: Rev. B. H. Neibel, Le Mars, Iowa; Treasurer: J. G. Mohn; Field: China; Income, 1905-06 (for both Home and Foreign Missions): $98,110.74; General Notes: The Society has 4 men and 4 women missionaries in the foreign field.

United Evangelical Church Woman's Missionary Society: See Woman's Work Section.

United Presbyterian Church of North America (1859).

Board of Foreign Missions of the: Headquarters: 921 Witherspoon Building, Philadelhpia, Pa.; Cor. Secretary: Rev. Chas. R. Watson; Treasurer: Mr. R. L Latimer; Fields: Egypt, India, the Egyptian Sudan; Income, year ending April 30, 1906: $262,369.43; Expenditure: $295,900.05; General Notes: The United Presbyterian Church of North America came into existence in 1858 through the union of the Associate Reformed and the Associate Presbyterian Churches. The missions in Egypt and India were founded four

and three years respectively before this union. In Egypt a new evangelistic purpose appears in the native church organization. The increase in church membership during the year in Egypt was 844—more than the increase in any previous year. Great unrest is evident among the Mohammedans of Egypt and there is a tendency to resort to violence because Christianity is sure to have a power that cannot be checked. The number of missionaries, men and women, is 172, with 1,140 native workers, 357 schools, 24,359 scholars, and 50,612 professing Christians, of whom 19,798 are communicants.

United Presbyterian Women's General Missionary Society: See Woman's Work Section.

Wesleyan Methodist Connection of America.

Missionary Society of the (1880): Headquarters: 316-318 East Onondaga street, Syracuse, New York; Secretary: Rev. E. Teter; Income: About $12,000; Organ: Wesleyan Methodist.

Yale Foreign Misionary Society (1902).

Headquarters: 233 Durfee Hall, Yale University, New Haven, Connecticut; Denomination: Interdenominational; Secretary: Prof. E. B. Reed, Ph. D.; Treasurer: Pierce N. Welch; Field: China; General Notes: Has 7 missionaries, men and women, in the field. A college is about to be opened at Changsha.

Woman's Union Missionary Society: See Woman's Work Section.

SOCIETIES IN GREAT BRITAIN AND IRELAND.

African Training Institute (1889).

Headquarters: African Institute, Colwyn Bay, North Wales; Denomination: Undenominational; Director: Rev. W. Hughes; Field: West Africa; Income: No information received; Expenditure: No information received; General Notes: This establishment is designed to train young Africans for religious or industrial work among their own people, especially in the Congo region.

All Nations Missionary Union.

☞ A continuation of the Missionary Pence Association (1892) and Information Bureau (1886): Headquarters: Rooms 21-22, Exeter Hall, Strand, London, W. C.; Denomination: Interdenominational; Secretary: W. Rogers Jones; Hon. Treasurer: John Jackson, Esq.; Fields: Assists missions of all the Churches; Income: No information; Organ: All nations.

Archbishop's Mission to Assyrian Christians (1884).

Headquarters: Church House, Dean's Yard, Westminster Abbey, London, S. W., England; Denomination: Church of Eng-

REV. E TEETER SECRETARY
OF MISSIONARY SOCIETY OF
THE WESLEYAN METHODIST
CONNECTION OF AMERICA

REV. GEO H. CLARKE, RETURNED MISSIONARY FROM AFRICA

MRS. MARY LANE CLARKE
AFRICAN MISSIONARY, RETURNED

land; Secretary: Rev. A. H. Lang; Fields: The regions inhabited by the Nestorians, both in Turkey and in Persia; Income: No information received; Expenditure: No information received; General Notes: This organization aims to educate young men for the priesthood of the Nestorian Church, without interference with the independence or the doctrinal teaching of the Church. It receives aid from a committee of the American Protestant Episcopal Church.

Baptist Missionary Society.

Headquarters: 19 Furnival street, Holborn, London, E. C., England; Secretaries: Rev. C. E. Wilson, B. A., Rev. J. B. Myers; Treasurer: Edward Robinson, J. P.; Field: India (Bengal, Orissa, United Provinces), Ceylon, China, Congo Free State, West Indies; Income, year ending March 31, 1906: $431,414.41 (88,657 pounds 15s. 9d.); Expenditure: $476,943.90 (98,013 pounds 9s. 10d.); Organs: Baptist Missionary Herald, Juvenile Missionary Herald, both monthly; General Notes: This Society has (January, 1906) 276 missionaries, men and women; 2,795 native workers (including day school teachers); 1,008 stations and sub-stations; 21,120 scholars under instruction; 56,456 church members, of whom 1,778 were baptized in 1905. Eleven new missionaries were accepted during the year. There are larger additions to the native churches than in several years past, and among these churches there is a marked growth in evangelistic aggressiveness. The new Mission in the Chittagong and South Lushai Hill country (India) is remarkably prosperous. The same is true of some of the Congo stations.

Bible Lands Missions' Aid Society (1854).

Headquarters: 7 Adam street, Strand, London, W. C., England; Secretary: Rev. S. W. Gentle-Cackett; Treasurer: Lord Kinnaird; Fields: Greece, Macedonia, Asia Minor, Persia, Arabia, Egypt, Syria, Palestine and Cyprus; Income, year ending March 31, 1906: $12,000; Expenditure: $11,900; Organ: Star in the East. The Society sends out no missionaries, but aids with grant of money the establishments of different denominations which exist in the countries named above.

British Society for the Propagation of the Gospel Among the Jews (1842).

Headquarters: 9 Great James street, Bedford Row, London, W. C.; Denomination: Interdenominational; Secretary: Rev. Isaac Levinson; Treasurer: Robert Greer, Esq., J. P.; Fields: England, Scotland, Ireland, Austria, Germany, Italy, Russia and Turkey; Income, year ending April 15, 1905: $24,575.32 (5,050 pounds); Expenditure: $25,645.95 (5,270 pounds) Organ: Jewish Missionary Herald.

Central Morocco Mission (1886).

Headquarters: Rabat, Morocco; Denomination: Undenominational; Director: Dr. R. Kerr, Rabat, Morocco; Secretary and Treasurer: Mr. Grahame Wilson, 191 Meadowpark street, Dennistoun, Glasgow, Scotland; Field: Morocco; Income, year ending September, 1902: $2,264.76.

Ceylon and India General Mission (1893).

Headquarters: India, Hindupur; England, London; Denomination: Interdenominational; Director: Mr. B. Davidson, Hindupur; Secretary: Mr. David Gardiner, 46 Beresford Road, Highbury, London; Treasurer: Mr. Gardiner; Fields: South India and Ceylon; Income, year ending December 31, 1905: $9,815.72 (2,107 pounds); Expenditure: $8,720.76; Organ: Darkness and Light.

China Inland Mission (1865).

Headquarters: Newington Green, Mildmay, London, N., England; Mission offices in the U. S., 702 Witherspoon Building, Philadelphia, Pa.; in Canada, 507 Church street, Toronto, Ont.; Denomination: Interdenominational; Director: D. E. Hoste; Secretary: F. Marcus Wood; Editorial Secretary: Marshall Broomhall; Treasurer: Robert Scott; Secretary and Treasurer for the U. S., Henry W. Frost; Secretary and Treasurer for Canada, J. S. Helmer; Fields: China; Income: $354,887; Organ: China's Millions, monthly; General Notes: The Society reports 849 missionaries, men and women, 890 native workers, 837 stations and outstations, and 14,078 communicants, of whom 2,541 were added in 1905.

China : Murray's Mission to the Blind and Illiterate in (1887).

Headquarters: Peking; Denomination: Undenominational; Secretary: John Grant, Esq. (Grant & Wylie, Solicitors), 204 St. Vincent street, Glasgow, Scotland; Field: China; Income, 1905: $8,487 (1,744 pounds).

Christian Faith.

Society for Advancing the (1691): Headquarters: No. 1, The Broad Sanctuary, Westminster, London, England; Denomination: Church of England; Secretary: Harry W. Lee, Esq.; Fields: West Indies, Mauritius; Income: Wholly from invested funds.

Christian Missions in Many Lands.

(England, Mission of the Brethren, 1827) Treasurers: J. L. Maclean, M. D., W. H. Bennet, R. E. Sparks, B. A., 10 Widcombe Crescent, Bath, England; Fields: India, Malaysia, China, Japan,

m, Laos, North, Central, and South Africa, Mexico, Central ıerica, West Indies, South America, France, Spain, Italy and ıer European Countries; Organ: Echoes of Service, fortnightly; neral Notes: No statistics are published by this body. The mber of its missionaries, men and women, is about 470.

hurch Missionary Society for Africa and the East (1799).

Headquarters: Church Missionary House, Salisbury Square, ndon, E. C., England; Denomination: Church of England; Sec- aries: Rev. Henry Elliot Fox, M. A.; Mr. Eugene Stock; Foreign p't, Rev. B. Baring-Gould, M. A., Rev. F. Baylis, M. A.; Rev. B. Durrant, M. A.; Candidates' Dep't, Rev. D. H. D. Wilkin- ı, M. A.; Home Organization Dep't, Rt. Rev. E. G. Ingham, D. ; Mr. H. Lankester, M. D.; Editorial Dep't, Rev. G. Furness ıith; Lay Dep't, Mr. D. Marshall Lang; Treasurer: Col. Robert lliams, M. P.; Physician, Mr. C. F. Harford, M. D.; Fields: rica (Sierra Leone, Lagos, Nigeria, British East Africa, German st Africa, Uganda, Sudan, Egypt,) Palestine, Turkish Arabia, rsia, India, Ceylon, Mauritius, China, Japan, N. W. Canada, itish Columbia; Income: $1,907,254.82 (391,911 pounds); Expen- ure: $1,916,865.68 (393,890 pounds); Organ: Church Missionary :elligencer, Church Missionary Gleaner, Mercy and Truth (Med- l Missions); General Notes: The Society reports, June 1, 1906, ı stations; 1,397 missionaries, men and women; 134,737 pupils school, of all grades, and 311,802 professed Christians, of whom 364 were baptized durnig 1905, and 90,107 are communicants.

The Society, in 1804, sent its first two missionaries to the Rio ngas in Western Africa. Twelve years later it concentrated ort upon Sierra Leone, whence it advanced into Yorubaland and : Niger Districts, and has reached the Hausa speaking and pagan bes in the far interior. Wonderful success has attended the ganda Mission, commenced in 1876, and of which the stations tend to the southern limits of the Sudan. In 1906 a pioneer rty of six missionaries was established among the pagan tribes of : southern Sudan. In 1813 the Society began labor in India, ere more than one-third of its stations and nearly the same pro- rtion of its missionaries are now found. The Ceylon Mission s commenced in 1817. Work in China began at Shanghai in 44, and now reaches seven provinces of the empire. Both there d in Japan, as in other fields, the Society makes great use of the nistry of single women. In N. W. Canada and British Columbia ost of the Indians have embraced Christianity, and grants in aid work among them are gradually being diminished. In all of its lds the Society pays special attention to work among Mohamme- ns. Its medical work is on a large scale; and of its 79 fully alified doctors, 21 are women.

Colonial and Continental Church Society (1823).

Headquarters: 9 Serjeants Inn, Fleet street, London, E. C. England; Denomination: Church of England; Secretary: Rev. J. D. Mullins, M. A.; Fields: The colonies of the British Empire, and the continent of Europe.

Colonial Missionary Society (1836).

Headquarters: 22 Memorial Hall, Farringdon street, London, E. C., England; Denomination: Congregational; Secretary: Rev. R. Burford Hooke; Fields: The British Colonies; Organ: The British Missionary (supplement to the Evangelical Magazine).

Dublin University Mission to Chota Nagpur (1891).

In connection with the SPG.

Edinburgh Medical Missionary Society (1841).

Headquarters: Mission House, 56 George Square, Edinburgh, Scotland; Secretary: E. Sargood Fry; Treasurer: H. Rainy, 16 Great Stuart street, Edinburgh; Fields: Scotland, Turkey (Syria), India; Income (1902): $22,049.82 (4,537 pounds); Expenditure: $24,256 (4,991 pounds); Organ: Quarterly Paper.

Egypt: Association for Furtherance of Christianity in (1883).

Headquarters: 7 Dean's Yard, Westminster Abbey, London, S. W., England; Denomination: Church of England; Secretary: Rev. R. Milburn Blakiston; Fields: The Coptic Church, Egypt.

Egypt General Mission (1898).

Headquarters: 6 Randolph Road, London, W.; Secretary and Treasurer: J. Martin Cleaver; Secretary to Field Council: J. Gordon Logan, Belbeis, Egypt; Fields: Egypt, Sudan; Organ: E. G. M. News, bi-monthly.

England: Foreign Missions Committee of the Presbyterian Church of (1847).

Headquarters: 7 East India avenue, London, E. C., England; Secretary: Rev. W. M. Dale; Financial Secretary: Mr. John Leggat; Fields: China, Japan (Formosa), Straits Settlements, India (Bengal); Income, year ending December 31, 1905: $134,962.53 (27,733 pounds); Expenditure: $159,436.29 (32,762 pounds); Organ: Monthly Messenger.

Presbyterian Church of England Woman's Missionary Society: See Woman' Work Section.

England: Presbyterian Church of England Mission to the Jews.

Headquarters: 7 East India avenue, London, E. C., England; Secretary: (vacant); Financial Secretary: Mr. John Leggat; Fields: England, Turkey (North Syria); Income to December, 1905: $8,589.37 (1,765 pounds).

Friends' Foreign Missionary Association (1886).

Headquarters: 15 Devonshire street, Bishopsgate Without, London, E. C., England; Secretary: Dr. William Wilson; Hon. Secretary: Henry Stanley Newman; Treasurer: Joseph Storrs Fry; Fields: India, Madagascar, Syria, China, Ceylon; Income for 1903: $106,496 (21,912 pounds 13s. 11d.); Expenditure: $129,859 (26,720 pds.); Organ: Our Missions; General Notes: The Society reports 239 stations and outstations; 103 missionaries (including wives and unmarried women); 850 native workers; 16,047 pupils, and 2,848 church members, of whom 243 were added last year. Eleven additional missionaries have been sent out during the year.

Ikwezi Lamaci Mission (1877).

See Young Men's Foreign Missionary Society.

Ireland: Foreign Missions of the Presbyterian Church in (1840).

Headquarters: 12 May street, Belfast, Ireland; Secretary: Rev. George McFarland; Fields: India and China; Income: $95,644 (19,679 pounds 11s.); Expenditure: No information.

Ireland: Foreign Missions Committee of the Reformed Presbyterian Church in (1871).

Secretary: Rev. Wm. Russel, Reformed Presbyterian Manse, Balla, Ireland.

Ireland: Jewish Missions of the Presbyterian Church in (1841).

Secretary: Rev. George R. Buick, Culleybackey, County Antrim, Ireland; Income (1903): $22,151.

Jaffa Medical Mission and Hospital (1878).

Secretary: C. E. Newtown, Esq., Mickleover, Derby, England; Field: Jaffa, Syria; Income (1903-1904): $8,991 (1,847 pounds 10s.); Expenditure: $8,672 (1,781 pounds 18s.); General Notes: The Society has one hospital with 46 beds, an orphanage, and, as a new feature, a Bible reader to follow up patients who are cured.

Jerusalem and East Mission (1888).

Denomination: Church of England; Secretary: Rev. W. Sadler, Dembleby Rectory, Folkingham, England; Fields: Syria and Egypt.

Kurku and Central Indian Hill Mission (1890).

Headquarters: Beechwood, Highgate, London, N.; Denomination: Interdenominal; Secretary: F. W. Howard Piper; Treasurer: Mr. James Brodie; Field: Central India, with chief station at Ellichpur, Berar; Income, year ending Dec. 31, 1903: $12,868.17 (2,647 pounds 15s.); Expenditure: $11,346.24 (2,334 pounds 14 s.); Organ: Circular Leaflet, occasional.

Lebanon Hospital for the Insane (1896).

Head Offices: 35 Queen Victoria street, London, E. C., England; Secretary: Mr. Francis C. Brading; Treasurer: Sir Richard Tangye; Field: The Hospital is at Asfuriyeh, near Beirut, Syria; Income, 1905: about $20,000; General Notes: There is an office of the Hospital Committee in Philadelphia (701 Provident Building).

London Society for Promoting Christianity Amongst the Jews (1809).

Headquarters: 16 Lincoln's Inn Fields, London, W. C., Eng.; Denomination; Church of England; Secretaries: Rev. W. T. Gidney, M. A., Rev. F. L. Denman, M. A.; Treasurer: J. F. W. Deacon, Esq.; Fields: United Kingdom, Austria, France, Germany, Holland, Italy, Roumania, Russia, Turkey, Persia, Abyssinia, Egypt, Morocco, Tunis, Canada; Income, year ending March 31, 1906: $199,375.63 (40,969 pounds); Organ: Jewish Missionary Intelligence, Jewish Missionary Advocate, both monthly, the last named for young people; General Notes: The Society has 47 stations, 221 missionary agents, and 1,817 pupils in its schools.

London Missionary Society (1795).

Headquarters: 16 New Bridge street, London, E. C.; Denomination: Interdenominational, but chiefly supported by Congregational Churches; Secretaries: Rev. R. Wardlaw Thompson, Rev. George Cousins; Home Secretary: Rev. A. N. Johnson; Editor: Rev. L. H. Gaunt; Treasurers: Sir Albert Spieer, Bart. M. P.; J. Compton Rickett, Esq., M. P.; Income (1905-06) $957,070.22 (196,665 pounds). There was a deficit of $56,178.78 (11,544 pounds); Fields: Cape Colony, Bechuanaland, Rhodesia, Madagascar, British Central Africa, China, India, British Guiana, Polynesia; Organ: Chronicle; News from Afar (for children). General Notes: The Society reports 277 missionaries; 7,155 native workers; 2,147 schools; 89,105 scholars; 38 hospitals, 38 dispensaries; 8 printing houses; 292,945 professed Christians, and 80,006 communicants.

Medical Missionary Association, London (1878).

Headquarters: 49 Highbury Park, London, N.; Denomination: Undenominational; Gen. Secretary and Sup't.; Henry Soltau, L. R. C. P. & S. E.; Editorial Secretary: James L. Maxwell, M. D.; Hon. Treasurer: Maj.-Gen. C. G. Robinson; Income, year ending March 31, (1906): $8,949.48 (1,839 pounds); Expenditure: $8,895.62 (1,827 pounds); Organ: Medical Missions at Home and Abroad; General Notes: The Association promotes Medical Mission work, training medical missionaries for service at home and abroad, and superintending two medical missions in London.

Melanesian Mission.

London Committee of the: Head Offices: Church House, Westminster, London, S. W., England; Hon. Treasurer: Rev. C. Hamerton Gould; Office Secretary: C. Clarke, Esq.; Denomination: Church of England; Income, year ending Dec. 31, 1905: $80,345.85 (16,510 pounds); Expenditure: $71,600.74; Organ: Southern Cross Log; Chips (for children), both monthly.

Methodist New Connexion Missionary Society (1859).

Headquarters: Leeds, England; Secretary: Rev. George Packer, 3 St. John's Terrace, Belle Vue Road, Leeds, England; Treasurer: Mr. J. Hepworth, J. P., Claypit Lane, Leeds; Field: China; Income: $26,910.51 (5,529 pounds); Expenditure: $28,556.55 (5,868 pounds); Organ: Gleanings in the Harvest Field.

Methodist New Connexion Women's Missionary Society: See Woman's Work Section.

Mildmay Institutions and Missions (1856).

Headquarters: The Conference Hall, Mildmay Park, London, N., England; Denomination; Interdenominational; Treasurer and Sup't: Capt. F. L. Tottenham; Fields: London, the Provinces, Malta, Palestine, Jamaica; Income, 1905: $90,268.70 (18,549 pounds); Organ: Service for the King, monthly; General Notes: These Institutions are largely due to the initiative of the Rev. W. Pennefattier, who came to St. Jude's Mildmay Park, in 1864. They include the Conference Hall with its Open Air Mission and active Evangelistic work; a Deaconess House. The Deaconesses conduct missions in 12 parishes in London, and have gone for similar work to several towns in England, to Malta and to Jamaica.

Moravian Missions (British Provincial Conference). Society for Furthering the Gospel Among the Heathen (1741).

Headquarters: 32 Fetter Lane, London, E. C.; Secretary: Rev. C. J. Klesel; Fields: Auxiliary to the Moravian Missions of

Berthelsdorf Herrnhut; which see in the "Germany" section. The British Society especially cares for the Moravian Missions in Labrador.

New England Company (1649).

Headquarters: 1 Hatton Garden, Holborn, London, E. C., England; Denomination: Church of England; Secretary: C. Augustus Webb, Esq.; Treasurer: Ernest Mathews, B. A.; Field: Indians of the Grand River Indian Reserve and Mohawk Institution, Brantford, Ontario; Income; $20,000; Expenditure: $20,000.

North Africa Mission (1881).

Headquarters: 34 Paternoster Row, London, E. C.: Denomination: Interdenominational; Chairman of Council and Hon. Secretary: Pastor W. Fuller Gooch; Secreatry: Dr. C. L. Terry; Hon. Treasurer: R. C. Morgan, Esq.; Fields: Morocco, Algeria, Tunis, Tripoli, Egypt; Income, year ending Dec. 31, 1905: $43,496.77 (8,938 pounds); Expenditure $40,017.22 (8,223 pounds); Organ: North Africa, monthly; General Notes: The Mission has ten auxiliaries in England, Ireland and Scotland, which support missionaries or contribute to the General Fund. It also has a Prayer and Helpers' Union with 40 branches. Fifteen converts from Mohammedanism are employed by the Mission as evangelists. Besides Mohammedans, Jews and Roman Catholics are reached by the Mission.

North China Mission (1974).

Denomination: Church of England; Secretary: Rev. Mackwood Stevens, Addington Rectory, Winslow, Bucks, Eng.; Fields: The Anglican diocese of North China, including Chi-li and part of Manchuria, China; Income, year ending Dec. 31, 1903: $22,424 (4,614 pounds); Expenditure: $22,812 (4,694 pounds); Organ: "The Land of Sinim," quarterly.

North India School of Medicine for Christian Women.

London Committee for (1894). Hon. Secretary: Miss Mabel W. Brown, 91 College Road, Bromley, Kent, England; Field: Ludhiana, Punjab, India. See Woman's Work Section, India Division.

Nyassa Industrial Mission (1893).

Headquarters; 6 Old Jewry, London, E. C., England; Denomination: Baptist, but not under any ecclesiastical organization; Secretary: Rev. Alfred Walker, Sandrock, Sevenoaks, Kent; Treasurer: B. I. Greenwood, Esq.; Fields: British Central Africa; Income: About $7,598 (1,543 pounds); Expenditure: $7,644 (1,571 pounds).

Palestine and Lebanon Nurses' Mission: See Woman's Work Section.

Primitive Methodist Missionary Society (1842).

Secretary: Rev. James Pickett, 18 Ridge Road, Hornsey, London, N.; Treasurer: T. Lawrence, Esq., Humberstone Gate, Leicester, England; Fields: Africa; Income, 1905-1906: $48,074; Organ: Primitive Methodist Missionary Herald.

Qua Iboe Mission (1887).

Headquarters: 128 Scottish Provident Buildings, Belfast, Ireland; Gen. Secretary: R. L. McKeown; Hon. Secretary: Mr. James Hamilton; Hon. Treasurer: William Strain; Field: Nigeria, Africa; Organ: Qua Iboe Mission Quarterly.

Regions Beyond Missionary Union (1873).

Headquarters: Harley House, Bow Road, London, E., England; Denomination: Interdenominational; Acting Director: Rev. H. Grattan Guiness, D. D., F. R. A. S.; Hon. Secretary: Mrs. H. Grattan Guiness; Hon. Treasurer: Theodore Howard, Esq.; Fields: Congo Free State, Berar, India, Peru, Argentina; Income (1905) and Expenditure: Not given, but the Society considers $117,000 (24,000 pounds) to be the average total annual receipts and expenditure; Organ: Regions Beyond; General Notes: The Society has three missionary training colleges in London which have sent out over 1,200 men and women, the majority of whom are engaged in foreign work under some forty Missionary Societies.

Scotland, Church of.

Conversion of the Jews Committee (1840): Headquarters: 22 Queen street, Edinburgh, Scotland; Fields: Egypt, Turkey, Scotland; Income, Dec. 31, 1905: $26,468 (5,438 pounds 16s.).

Scotland, Church of, Women's Association for the Christian Education of Jewesses: See Woman's Work Section.

Scotland, Church of

Committee for the Propagation of the Gospel in Foreign Parts: Headquarters: 22 Queen street, Edinburgh, Scotland; Convener: The Very Rev. John M'Murtrie, D. D.; Hon. Treasurer: James Patterson; Fields: India, British Central Africa, British East Africa, China; Income, year ending Dec. 31, 1905: $192,071.02 (39,468 pounds) besides $75,664.82 (15,544 pounds) income of Women's Association; Expenditure: $210,358.82 (43,226 pounds); Organ: Quarterly Paper; Outposts.

Church of Scotland Women's Association for Foreign Missions: See Woman's Work Section.

Scotland.

Foreign Missions Committee of the Reformed Presbyterian Church of (1871): Secretary: Rev. John McKee, Wishaw, Scotland; Field: Syria; Income: No information.

Scotland: Foreign Missions Committee of the United Free Church of (1900).

Headquarters: 15 North Bank street, Edinburgh, Scotland; Secretaries: Rev. James Buchanan, Dr. George Smith, C. I. E.; Treasurer: A. Ellison Ross, Esq.; Fields: India, Arabia, China, South Africa, South Nigeria (Old Calabar), British Central Africa, New Hebrides, Jamaica, Trinidad; Income, year ending Dec. 31, 1905: $979,006.53 (201,173 pounds); Organ: Monhtly Record; General Notes: The Livingstonia Mission on Lake Nyassa, in British Central Africa, has extended its labors 300 miles west of the Lake, and it now extends to Chitambo, where Livingstone died.

United Free Church Women's Foreign Missions: See Woman's Work Section.

Scotland: Foreign Mission Board of the Episcopal Church in (1872).

Convener: Mr. John R. Anderson; Secretaries and Treasurers: Mr. R. T. Norfor, C. A., and Mr. W. W. Farquharson, 13 Queen street, Edinburgh, Scotland; Fields: South Africa, India; Income, year ending December, 1905: $24,674 (5,070 pounds); Organ: Foreign Mission Chronicle.

Sierra Leone Mission (1842).

Denomination: Countess of Huntingdon's Connexion; Secretary: Rev. Joseph Bainton, Ashbourne, Derbyshire, England; Treasurer: M. E. Dolby Shelton, 38 Eldon street, London, E. C., England; Fields: Sierra Leone, W. Africa; Income: $4,914.90 (1,010 pounds).

Society for the Propagation of the Gospel in Foreign Parts (1701).

Headquarters: 19 Delahay street, Westminster, London, S. W., England; Denomination: Church of England; Secretary: Rt. Rev. H. H. Montgomery, D. D.; Assistant Secretaries: Rev. E. P. Sketchley, Rev. R. Fairfax Scott; Editorial Secretary: Rev. Canon C. H. Robinson; Fields: India, Ceylon, Straits Settlements, Borneo, Siam, China, Korea, Japan, Mauritius, Cape de Verde Is., Madagascar, South Africa, Rhodesia, Portuguese East Africa, Egypt, French Guinea (Rio Pongas), Gold Coast Colony, Australa, New Guinea, New Zealand, Norfolk Island, Fiji Islands, Canadia, West Indies, Honduras, British Guiana, British in Europe; Income,

year ending Dec. 31, 1905: $934,159.73 (191,957 pounds); Expenditure: $1,185,975.73 (243,702 pounds) Organs: The Mission Field, mothly; The East and The West, quarterly; The King's Messengers, monthly; The Church Abroad, monthly; General Notes: The Woman's Association auxiliary to the Society, in 1904 was constituted the "Committee of Women's Work." It is now a consultative committee of women subscribers appointed by the Standing Committee of the Society.

South Africa General Mission (1889).

Headquarters: 17 Homefield Road, Wimbledon, London, S. W.; Denomination: Undenominational; Secretary and Treasurer: Arthur Mercer, Esq., 17 Homefield Road, Wimbledon, London, S. W.; Fields: South Africa, British Central Africa, and soldiers and sailors in British service in Africa; Income, year ending March 31, 1903: $137,640.81 (28,321 pounds); Expenditure: $132,993.90 (27,365 pounds); Organ: South African Pioneer.

South American Evangelical Mission (1895).

Headquarters: 60 Mount Pleasant, Liverpool, England; Denomination: Interdenominational; Director: Bryce W. Ranken; Secretary: Mr. John Law; Hon. Treasurer: Frank J. Casse; Fields: South America; Income, year ending Feb. 28, 1906: $4,530.70 (931 pounds); Expenditure: No more spent than is received, $4,496.64 (924 pounds); General Notes: The mission is an association of those interested in working for the evangelization of South America.

South American Missionary Society (1884).

Headquarters: 20 John street, Bedford Row, London, W. C., England; Denomination: Church of England; Clerical Secretary: Rev. E. P. Cachemaille; Lay Secretary: Capt. Edward Poulden; Treasurer: F. A. Bevan; Esq.; Fields: Brazil, Argentina, Uruguay, Keppel Id., Paraguay, Chile, Panama; Income: $118,178 (24,284 pounds); Organ: South American Missionary Magazine.

Southern Morocco Mission (1888).

Headquarters: 64 Bothwell street, Glasgow, Scotland; Denomination: Interdenominational; Secretary: Mr. John Anderson; Field: Southern Morocco; Income, year ending Dec. 31, 1903: $7,785; Organ: The Reaper.

Strict Baptist Mission (1860).

Headquarters: London, England; Hon. Corresponding Secretary; Mr. S. T. Belcher, 45 Groombridge Road, South Hackney, London, S. E.; Hon. Financial Secretary: Mr. A. J. Robbins, Vicarage Farm, Hounslow; Fields: Madras, India; Income, year ending October 21, 1904: $3,395.68 (904 pounds 9s); Expenditure:

$3,433.66 (706 pounds 10s); Organ: The Strict Baptist Mission Herald.

Sudan United Mission (1904).

Headquarters: Castleton, via Sheffield, England; General Secretary: Karl W. Kumm, Ph. D.; Denomination: Interdenominational; Income, 1905: $12,793.67; Organ: Light Bearer; General Notes: The Society was formed to meet the crisis in Nigeria where Mohammedan teachers are overrunning pagan tribes and the demand for Christian missionaries is pressing. It has affiliated councils in the United States, Canada, and South Africa. In Nigeria it has five stations and 20 missionaries.

Tabeetha Mission.

See Woman's Work Section under Great Britain.

Unitarian Association, British and Foreign (1825).

Headquarters: Essex Hall, Essex street, Strand, London, England; Secretary: Rev. W. Copeland Bowie; Treasurer: Mr. Oswald Nettlefold; Fields: Great Britain, Belgium, Norway, Denmark, Hungary, India, Japan, Australia, New Zealand; General Notes: The Association aids the dissemination of literature by small grants to residents of these countries.

United Methodist Free Churches.

Home and Foreign Mission (1857); Secretary: Rev. H. T. Chapman, 4 Newton Grove, Leeds, England; Treasurer: R. Bird; Fields: China, British East Africa, Sierra Leone; Income, year ending May, 1906: $64,005.66 (13,379 pounds); Expenditure: $66,778.39 (13,649); Organ: Missionary Echo, monthly; General Notes: The Society is coming into touch with the Gallas in British East Africa, which has been no easy matter hitherto. It has a fine estate where it will teach the natives to raise cotton. An educated agricultural missionary has been sent to East Africa.

Universities Mission to Central Africa (1858).

Headquarters: 9 Dartmouth street, London, S. W., England; Denomination: Church of England; Secretary: Rev. Duncan Travers; Treasurer: H. Longden; Fields: Zanzibar, German East Africa, British Central Africa; Income, year ending Dec. 31, 1903: $161,882 (33,309 pounds).

Welsh Calvinistic Methodist Foreign Missions (1840)

Headquaters: 16 Falkner street, Liverpool, England; Secretary: Rev. R. J. Williams; Treasurer: William Venmore; Fields: Assam, India; Brittany, France; Income, year ending Dec. 31, 1905: $75,901.38 (15,596 pounds); Expenditure: $75,206.88

(15,454); General Notes: The mission in Assam has been the scene of a revival of extraordinary power. The additions to the churches in 1905 were 4,258 or more than 23 per cent.

Wesleyan Methodist Missionary Society (1813).

Headquarters: Wesleyan Centenary Hall, 17 Bishopsgate street Within, London, E. C., Eng.; Secretaries: Rev. W. Perkins, Rev. J. M. Brown, Rev. M. Hartley, Rev. W. H. Findlay, M. A.; Treasurer: Rev. James H. Rigg, D. D., Mr. Williamson Lamplough; Fields: Italy, Spain, Portugal, Ireland, France, Transvaal, Rhodesia, Ceylon, India, China, Sierra Leone, Gold Coast, Lagos, Honduras, Panama, Bahamas, Jamaica, Haiti, San Domingo, Barbados: Trinidad, British Guiana; Income, year ending Dec. 31, 1905, $835,397.98 (171,663 pounds); Expenditure: $872,576.87 (179,293 pounds); Organ: Foreign Field; At Home and Abroad (Juvenile); General Notes: The missions originated by the Society in Canada, Australia, New Zealand, Fiji Is., Friendly Is., have long ago been passed over to Colonial Conferences. Missions in Cape Colony, Natal, and Orange River Colony are directed by the South African Conference, which received in 1905 aid from the Society to the amount of 3,108 pounds. The work of the Society in the British Army and Navy extends to Mediterranean stations, India, Ceylon, Burma, Singapore, Hongkong, South Africa, St. Helena, West Indies, Australia and New Zealand. Medical Missions are being largely increased in the various fields of the Society; education is showing efficiency as an evangelistic agency, and in all the fields there is increase of membership.

Wesleyan Methodist Woman's Auxiliary: See Woman's Work Section.

Young Men's Foreign Missionary Society (Ikwezi Lamaci, 1877).

Headquarters: Y. M. C. A. Building, Needless Alley, Birmingham, England; Treasurer: Mr. Edwin A. Page: Field: Ikwezi Lamaci (Harding Natal, South Africa); Income, 1905: $3,080.02 (632 pounds 17s.); Expenditure: $3,299.13 (677 pounds 18s.).

Zambezi Industrial Mission (1892).

Headquarters: 6 Colonial avenue, Minories, London, England; Secretary: Mr. Robert Caldwell; Financial Secretary: F. G. Toller; Field: British Central Africa; Income, year ending Aug. 31, 1903: $60,684 (12,418 pounds 15s.); Expenditure: $119,724 (24,634 pounds 16s.); Organ: Zambesi Industrial Union, monthly.

The Society owns important estates in British Central Africa, where it raises cotton, coffee, rubber, etc.

Zenana Bible and Medical Missions. See Woman's Work Section under Great Britain.

BRITISH COLONIES.

Africa.

South African Dutch Reformed Church, General Mission Committee of the (1901).

Headquarters: Cape Town, South Africa; Chairman: Rev. Andrew Murray, D. D., General Secretary: Rev. J. du Plessis, P. O. Box 144, Cape Town; Field: Cape Colony, Transvaal, Bechuanaland, Mashonaland, Natal, Nyassaland; Income, 1905: $74,686 (15,347 pounds); General Notes: The Dutch Reformed Church of Cape Colony numbers about 110,000 members. It supports Home Missions in Cape Colony with 45 missionaries and 42,556 adherents, and Foreign Missions in Transvaal, Bechuanaland, Rhodesia and Nyassaland, with 45 missionaries, 660 native workers and 7,700 church members. The D. R. Ministers Missionary Union has been merged in the General Missionary enterprise.

Dutch Reformed Church of the Orange River Colony.

Missions of the: The mission field of this church lies in Northeast Rhodesia and comprises four stations, occupied by five missionaries.

South African Wesleyan Methodist Missionary Society (1882).

Headquarters: Cape Town; Secretary: Rev. J. Robb, Verulam, Natal; Treasurers: Rev. R. Lamplough, Mr. H. R. Wood; Fields: Cape Colony, Natal; Income, year ending Dec. 31, 1903: $115,410.42 (23,747 pounds); Expenditure (including balance from 1902 of $24,368): $126,606 (26,050 pounds 13s.); General Notes: The Society ministers to both English and native congregations in South Africa. Including both English and natives, it reports 282,132 adherents, of whom 73,866 are full church members. No statistics have been received since the year 1904. The statistics given in the table on another page relate to natives alone. The Society lays great stress upon educational work as an efficient method of evangelization and spiritual culture. Its field is of great extent; it embraces many races and classes of men, and the enterprise now encounters, besides the usual obstacles of the ignorance and vice of heathenism, the errors growing out of contact with partially understood civilization.

Australia.

Australian Board of Missions (1850).

Headquarters: Sydney, New South Wales; Denomination: Church of England; Secretary: Rev. John Dixon, St. Thomas' Rec-

ıry, Balmain West, Sydney, New South Wales; Fields: The naves of Australia, Melanesia, Chinese immigrants, New Guinea.

Methodist Missionary Society of Australasia (1855).

Headquarters: 381 George street, Sydney, New South Wales; ɛcretary and Deputy Treasurer: Rev. George Brown, D. D.; rganizing Secretary: Rev. B. Danks; Gen. Treasurers: Rev. B. ɛllors, D. D., Hon. W. Robson, M. L. C.; Fields: Fiji and Friendly ılands, New Guinea, New Ireland, New Britain and New Georgia, ıd Chinese coolies in Australia; Income, year ending Dec. 31, ɔ05: $110,527.94 (22,712 pounds); Expenditure: $116,873.85; rgan: Missionary Review; General Notes: The Society was an ıxiliary of the Wesleyan Methodist Missionary Society for 33 ears before it took up independent work in 1855. It has auxilries in each of the Australian states, in Tasmania and in New ealand.

The Society carries on work begun by the Wesleyan Methodist lissionary Society, and has vigorously pressed its own enterprises ı other islands. It also has a strong mission among the Chinese in ustralia and among East Indians resident in Fiji. The increase f European population in the islands longest occupied, and the ggression of Roman Catholics, Mormons and others, has led the ɔciety to continue a force of Missionaries in Fiji, and Samoa ithough the people are Christianized. The influence of unprinpled Europeans tends to lead the unsophisticated natives into ımorality, gambling, and intemperance, while the specious sugɛstions of emissaries of other religious organizations tends to ivide the churches and to lead many from Christianity into mere ɛctarianism. An interesting token of ability in native clergy is ınd in the steady growth of the Christian church in the island of otuma, where, during 20 years the entire charge of the work has ɛen in the hands of a Fijian native minister and teachers. In Fiji ı in other Christianized fields, the Society now sees the need of ɔviding a more extensive literature for the nurture of the Chrisan community. A second German Methodist minister has joined ıe mission during the year for service in New Britain, where he ıs been welcomed by the German authorities.

Baptist Foreign Missionary Society of New South Wales (1892).

Secretary: Rev. F. Hibberd, "Sarum" Carlingford, New ɔuth Wales; Treasurer: Mr. W. Buckingham; Field: India.

Furreedpore Mission (1864).

(Also called the South Australian Missionary Society.)

Headquarters: King William Road, Hyde Park, South Ausalia; Denomination: Baptist; Gen. Secretary: Rev. John Price; reasurer: A. S. Neill, 20 Nat. Mutual Buildings, King William

street, Adelaide, South Australia; Field: Farridpur and Pabna Districts, Bengal, India; Income, to July, 1903: $5,608.44 (1,154 pounds); Expenditure: $5,759.10 (1,185 pounds); Organ: Missionary Echo; General Notes: Has 8 missionaries and 9 native workers, 10 schools.

Board of Foreign Missions of the Presbyterian Church of Australia.

Headquarters: Sydney; Convener: Rev. Alex. Stewart; Field: New Hebrides, Korea, Australian Aborigines, Chinese immigrants; Income: $45,000; Organ: Missionary Record.

Woman's Missionary Association: Org. Secretary: Miss Forbes; Field: India; Organ: Ministering Women.

Queensland Baptist Missionary Society (1887).

Headquarters: Brisbane, Queensland; Secretary: Mr. Sidney G. Martin, 295 Queen street, Brisbane, Queensland, Australia; Treasurer: Mr. W. R. Smith, RT and SS Book Depot, Albert street, Brisbane, Queensland, Australia; Field: Noakhali District, Bengal, India.

South Australian Baptist Missionary Society.

See Furreedpore Mission, above.

Victorian Baptist Foreign Mission (1885).

Denomination: Baptist; Secretary: Rev. W. H. Holdsworth, M. A., "Lynton," Edgevale Road, Kew, Victoria, Australia; Treasurer: Mr. H. Homes, "Handsworth," Glenferrie Road, Victoria, Australia; Field: Bengal, India; General Notes: The Society has eleven missionaries in India.

Western Australian Missionary Society (1896).

Denomination: Baptist; Secretary: Rev. N.L. Beurle, South Perth, West Australia; Field: Goalundo, Bengal.

New Zealand.

Melanesian Mission.

Headquarters: Norfolk Island; Denomination: Church of England; Bishop of Melanesia: The Rt. Rev. Cecil Wilson, M. A. Commissary in New Zealand; Archdeacon Calder, of Auckland, New Zealand; Secretary in New Zealand: Mr. G. O'Halloran, Jr., Auckland, New Zealand; Organizing Sec. in Australia: Rev. R. M. Faithful Davies, Sydney, N. S. W.; Treasurer: Mr. W. S. Cochrane, Auckland, New Zealand; Organ: The Southern Cross Log; Field: The northernmost islands of the New Hebrides, the Banks Is., the

Torres Is., Santa Cruz, and the Solomon Is., with Norfolk Island as a center for training native workers; General Notes: Two central schools, one in the Solomon Is., and one in the Banks Is., serve as feeders to the school at Norfolk Island. Woman's work has begun (with 7 women missionaries) in the Solomon and Banks groups. Three natives have been ordainecd and 3 more are to be ordained shortly. The mission has 35 European missionaries, men and women, and 665 native workers, of whom 15 are native clergy.

New Zealand Baptist Missionary Society (1885, 1902).

Hon. Secretary: Rev. J. C. Martin, Spreydon, Christchurch, N. Z.; Hon. Treasurer: Mr. A. Hoby, Wellington; Field: India (Bengal); Receipts, year ending Sept. 30, 1905: $10,453.24 (2,148 pounds); Expenditure: $10,039.58 (2,063); Organ: Missionary Messenger.

Presbyterian Church of New Zealand.

Foreign Missionary Committee of the (1869 and 1899): Convener: Rev. Wm. Hewistson, Dunedin, New Zealand; Field: Chinese of Otago and Southland, Canton villages, New Hebrides, and Madras, India.

Presbyterian Church of New Zealand.

Maori Missions of the; Convener: Rev. R. M. Ryburn, M. A., Wanganui, N. Z.; Fields: Taupo, Taumaranui and Stewart Is., New Zealand, with a school for Maori girls, at Turahina, N. Z.

Tasmania Missionary Society.

Headquarters: Latrobe, Tasmania; Denomination: Baptist; Secretary: Miss E. A. Broomby, Launceston, Tasmania; Treasurer: Mr. G. D. Gould, Latrobe, Tasmania.

Canada.

Africa Industrial Mission (1898).

Amalgamated with the Sudan United Mission, which see below, and in British Section.

Baptist Convention of the Maritime Provinces (1846).

Foreign Mission Board of the Headquarters: 85 Germain street, St. John, New Brunswick; Secretary and Treasurer: Rev. J. W. Manning; Field: India (Telugus); Income, year ending Aug. 1906: $25,465.49; Expenditure: $23,863.79.

Baptist Convention of the Maritime Provinces, Women's Missionary Society: See Woman's Work Section.

Baptist Convention of Ontario and Quebec.

Foreign Mission Board of the (1873): Headquarters: 17 Richmond St. West, Toronto, Ontario; Secretary: Rev. J. G. Brown; Treasurer: Rev. E. T. Fox; Field: India, Bolivia; Income, 1904-1095: $47,630.77.

Baptist Convention of Ontario and Quebec, Women's Missionary Society: See Woman's Work Section.

Church of England in Canada.

Domestic and Foreign Missionary Society of the (1883): Headquarters: Toronto, Ontario; Secretary: Rev. L. Norman Tucker; Assistant Secretary: Rev. J. Cooper Robinson; Treasurer: C. A. Eliot, Esq., 240 Daly avenue, Ottawa, Ontario; Field: N. W. Provinces of Canada, Japan, China, India, South America, Palestine, Persia, Central and Eastern Africa; Income, year ending Dec. 31, 1903: $81,951.16, of which $26,644.11 was for Foreign Missions; Expenditure: $78,003.29; General Notes: The Society has an auxiliary in the Canadian Church Missionary Society. There is also a Woman's Auxiliary. Of its Foreign Missionaries, 21 are working in connection with the Church Missionary Society.

Methodist Church in Canada.

Missionary Society of the (1824); Headquarters: 33 Richmond street, W., Toronto; Secretary: Rev. A. Sutherland; Associate Secretary: Rev. James Henderson; Treasurers: H. H. Fudger, Esq., the Rev. A. Sutherland; Field: Japan, China, Canada Indians, Asiatics and Whites; Income, year ending June 30, 1904: $343,835. Expenditure: $308,828.70, of which $36,809.76 was appropriated to the foreign fields directly; Organ: Missionary Outlook.

Methodist Church in Canada, Women's Missionary Society: See Woman's Work Section.

Presbyterian Church.

Foreign Missionary Committee of the (1844): Headquarters: Eastern Division: 108 Granville street, Halifax, N. S.; Western Division: 89 Confederation Life Building, Toronto, Ontario; Secretary, Eastern Division: Rev. E. A. McCurdy; Western Division: Rev. R. P. Mackay; Field, Eastern Division: New Hebrides, Trinidad, British Guiana, Korea; Western Division: Formosa, India, China, Chinese in Canada, Indians in Canada; Income year ending March 1, 1906, Eastern Division: $42,192; Western Division: $169,422; Total Income: $212,302; Expenditure, Eastern Division: $41,865; Western Division: $169,422; Total, $211,287; Organ: Presbyterian Record.

Presbyterian Women's Foreign Missionary Society (Canada): Eastern Division, also Western Division: See Woman's Work Section.

Sudan United Mission: (See British Section).

Headquarters North American Council: 262 Delaware Ave., Toronto, Canada; Gen. Secretary for North America: R. V. Bingham; Secretary for Canada: J. Galloway; Organ: Missionary Witness. (See also U. S. Section.)

India.

Balaghat Mission (1893).

Headquarters: Behir, Central Provinces, India; Denomination: Undenominational; Secretary: Miss Adelin Lampard, 114 Clapham Common, London, N. E., Field: Four stations in Behir and vicinity, Central Provinces, India; Income: Not stated; 800 pounds (about $4,000) was called for in 1903.

Bethel Santal Mission (1875).

Merged in Indian Home Mission to the Santals 1905.

Indian Home Mission to the Santals (1867).

Headquarters: Benagaria, Bengal, India; Secretary and Treasurer: Rev. L. O. Skrefsrud; Treasurer: In Denmark, J. Schroeder; Copenhagen, Denmark; Field: Santal Parganas and Assam, India, Income, year ending March 31, 1902; $27,288.90 (including sales of tea); Expenditure: (including expense of tea-gardens) $24,098.10; General Notes: The Mission is of Danish origin and receives contributions from England and Scotland. It has about 13,000 professed Christians connected with it.

Industrial and Evangelistic Mission of India (1903).

Headquarters: Pilibhit, United Provinces, India; Denomination: Interdenominational; Superintendent: Rev. J. C. Lawson; Field: Pilibhit, Mussoorie, Dehra Dun; General Notes: Has honorary Secretaries in Great Britain, Canada, Australia, and in the United States, Mr. H. F. Kletzling, 151 Washington St., Chicago, Ill.

Poona and Indian Village Mission (1895).

Headquarters: Nasarapur, Poona District, India; Denomination: Interdenominational; Director: Charles F. Reeve; Secretary and Treasurer: appointed yearly by the executive; Organ: White already to Harvest, monthly; Field: Villages in Poona district, Bombay; General Notes: Obtains support from contributions sent without personal solicitation. It has medical work, under a lady doctor and European dispenser and nurses.

Ranaghat Medical Mission (1893).

Transferred to the Church Missionary Society, 1905.

Jamaica.

Jamaica Baptist Missionary Society (1849).

Headquarters: Kingston, Jamaica; Secretary: Rev. E. J. Hewett, Anchovy P. O., Jamaica; Treasurer: Rev. W. Pratt, Kingston, Jamaica; Fields: Jamaica, Haiti, Cayman Is., Costa Rica, Panama, Colombia; Income in 1903: $8,869.50 (1,825 pounds); Expenditure: $9,894.26 (2,036 pounds); General Notes: The Society has 10 stations in Jamaica and 16 in its distinctively foreign work. It has in Calabar College a training school for evangelists.

Jamaica Church of England.

Home and Foreign Missionary Society (1861): Headquarters: Kingston, Jamaica; Secretary: I. R. Latreille, Esquire., 3 Duke street, Kingston, Jamaica; Treasurer: The Colonial Bank, Kingston; Field: Jamaica; Africa, and fields of SPG and CMS; Income in 1905: $6,265 (1,287 pounds); General Notes: The Society carries on home missions in Jamaica, and foreign missions in the Rio Pongas region, West Africa, besides subscribing to the general work of the SPG and the CMS.

VARIOUS SPECIAL MISSIONS.

Christian School of Arts and Crafts (1904).

American Committee Headquarters: New York City; Secretary: Mrs. Kiliaen Van Rensselaer; Treasurer: Mrs. Charles Atwood Edwards, 550 Park avenue, New York City; Field: Industrial Training of Women in the region of Bombay, India.

Friends' Africa Industrial Mission.

Field: Kaimosi, British East Africa; Income, year ending March 31, 1904: $2,000, included under Amercan Friends' Foreign Missions.

Industrial Missions Aid Society.

Headquarters: 84 Portland St., London; Denomination: Undenominational; Secretary: Mr. Fred Toller; Field: India, East Africa; General Notes: Aids Missions by relieving them of financial responsibility and administration of industries carried on for the advantage of native converts.

Lepers in India and the East.

Mission to (1874); Headquarters: 28 North Bridge, Edinburgh, Scotland; Denomination: Interdenominational; Superintendent: Wellesley C. Bailey; Hon. Secretary: Miss C. E. Pim, Alma, Monkstown, Co. Dublin, Ireland; Hon. Treasurer: Col. G. C. Dobbs,

8 Burlington Road, Dublin, Ireland; Fiield: India, China, Japan, Malaysia; Income, year ending Dec. 31, 1905: $99,787.53 (20,505 pounds); Organ: Without the Camp, quarterly; General Notes The Society aids 24 British and American missionary societies in supporting work for lepers, and maintains 49 asylums of its own in which are 3,511 lepers. The aided asylums number 25 and in them are 3,661 lepers.

Lepers in Jerusalem and Elsewhere (1900).

Independent Missionary: Mrs. Minerva Ryerson, Jerusalem, Palestine; Treasurers: Rev. R. H. McCready, Chester, N. Y.: D L. Conkling, Middletown, N. Y.; Field: The lepers of Jerusalem.

National Armenia and India Relief Association.

Headquarters: New York; Treasurer: John Crosby Brown (Brown Bros. & Co.), 59 Wall Street, New York; Secretary: Miss E. C. Wheeler, The Albion, Main Street, Worcester Mass.; Organ: The Helpiing Hand, quarterly; General Notes: Aids in support of orphans.

Papuan Industries, Limited (1904).

Headquarters: 120 Colmore Row, Birmingham, England; Secretary: Thomas Elson; Field: New Guinea and islands in the Torres Straits; General Notes: The object of the company is to aid in the material, moral and spiritual uplifting of the natives of New Guinea and the islands of the Torres Straits. The capital of the company is 50,000 pounds.

The central station is on Mulgrave (Badue) Island, Torres Straits. The managing Director in the field is Rev. F. W. Walker, formerly missionary of the London Missionary Society in New Guinea.

SOCIETIES OF THE CONTINENT OF EUROPE.

Denmark.

Danish Missionary Society (1821) (Danske Missionsselskab).

Denomination: Lutheran; Secretary: Rev. T. Loegstrup, Fredericia, Denmark; Treasurer: Mr. Chr. Schlesch, Dosseringen 81.2 Sal Copenhagen Q.; Fields: India, China; Income, year endig Dec. 31, 1905: $49,864; Organ: Danske Mission-Blad; General Notes: Mission work in China (Manchuria) was interrupted by the Russo-Japanese war. It has now been re-established. There are 15 missionaries (3 of whom are unmarried women) at 5 stations in Manchuria; one of the missionaries is a medical man. In India there are 19 missionaries (6 being unmarried women) at 8 stations.

Indian Home Mission to the Santals.

See the " British Colonies " section for this Danish Mission.

Loventhal's Mission.

Denomination: Undenominational; Secretary: Rev. P. J. St. Riemann, Faxe, Prastegaard, Denmark; Field: India.

Finland, Russia.

Finnish Missionary Society (1859): (Finska Missions-Selskapet).

Headquarters: Observatoriigatan 18, Helsingfors, Finland; Mission-Director: Rev. Lector Joos Mustakallio; Secretary: Pastor H. H. Haahti; Treasurer: Victor Jacobson: Field: German S. W. Africa, China; Income, year ending December 31, 1905, $42,013.75 (Fmk. 221,125); Expenditure: $39,211.44 (Fmk. 206,376).

France.

Paris Evangelical Missionary Society (Societe des Missions Evangeliques chez les Peuples non-Chretiens Établie a Paris, 1882).

Headquarters: Maison des Missions, 102 Boulevard Arago, Paris; Denomination: Evangelical Protestant; Director: M. le Pasteur A. Boegner; Secretary: M. Jean Bianquis; Treasurer: M. Onesime Beigbeder; Field: Basutoland, Senegal French Congo, and Rhodesia, Africa, Madagascar, Polynesia; Income, year ending March 31, 1906: $144,537.86 (fcs. 748,901); Expenditure: $193,-791.11 (fcs. 1,004,099); Organ: Le Journal des Missions Evangeliques, Petit Messager, L'Ami des Missions; General Notes: The Society has had to face during the year many difficulties growing out of the separation of Church and State in France which throws all religious bodies upon their own resources by cutting off the State subsidy.

Germany.

Basel Missionary Society.

See Switzerland.

Berlin Missionary Society (Gesellschaft zur Beforderung der evangelischen Missionen unter den Heiden zu Berlin (1824). olso called Berlin I.

Headquarters: Georgenkirchstrasse 70, Berlin, N. O., Germany; Mission Director: Past Superintendent Gensichen, D. D.; Mis-

sion Inspectors: Pastor I. Wendland, Past Superintendent A. Merensky, D. D., Lic. Th. K. Axenfeld; Field: Cape Colony, Orange River Colony, Transvaal, Rhodesia, Natal, German East Africa, China; Income, year ending Dec. 31 1905: $260,556.06 (mks. 1,094,773); Expenditure: $308,795.26 (mks. 1,297,459); Organ: Berliner Missionsberichte, Missionsfreund; General Notes: Books relating to the Society and its field which can be consulted with advantage are the following: Wangemann's Ein Reisejahr in Sud Afrika; Ein Zweites Reisejahr in Sud Afrika; Kratzenstein's Geschichte der Berliner Missionsgesellschaft; Gensichen's Bilder auf Unserem Missionsfelde.

Berlin Women's Missionary Society for China: See Woman's Work Section.

Blind Females in China, German Mission to: See Woman's Work Section.

Breklum Missionary Society (Schleswig-Holsteinische evang. luth. Missionsgesellschaft zu Breklum, 1877).

Headquarters: Breklum, Schleswig; Denomination: Evangelical Lutheran; Inspector: Pastor R. Bahnsen; Field: India; Income, year ending March 31, 1906: $41,318.94 (mks. 173,609); Expenditure: $39,772.41 (mks. 167,111); Organ: Schleswig-Holstenisches Meissionsblatt, Frauen Missionsblatt, Der Kleine Missionsherold, (in Danish) Vort Missionsblad; all monthly.

Deaconess' Institute at Kaiserswerth: See Woman's Work Section.

Women's Society for the Education of Women in the East: See Woman's Work Section.

German Baptists in Berlin.

Missionary Society of the (Missionsgesellschaft der Deutschen Baptisten in Berlin, 1890); Headquarters: Filandastrasse, 4 Steglitz bei Berlin, Germany; Inspector: K. Mascher; Field: Kamerun, W. Africa; Income, year ending December, 1905: $27,694 (mks. 90,032.53); Expenditure: $27,675 (mks. 89,702.43); Organ: Unsere Heidenmission, monthly.

German East Africa.

Evangelical Missionary Society for (Evangelische Missionsgesellschaft fur Deutsch-Ost-Afrika—Berlin III.—1886); Headquarters: Grosslichterfelde bei Berlin, Zehlendorferstrasse 55, Germany; Inspectors: Pastor W. Michaelis, Pastor W. Trittelvitz; Field: German East Africa; Income, year ending Dec. 31, 1903: $23,196 (mks. 97,461.86); Expenditure: $25,990 (mks. 109,200.77); Organ: Nachrichten aus der Ost-Afrikanischen Mission.

General Evangelical Protestant Missionary Society (Allgemeiner Evangelisch-Protestantischer Missionsverein 1884):

Headquarters: Berlin, Germany; President: Prediger D. Kind, Kronenstrasse 70, Berlin, W. 8., Germany; Inspector: Prediger Dr. Fobbe, Mohrenstrasse 13-14, Berlin, W. 8.; Treasurer: Max Thieme, Charlottenburg; Field: Japan, China; Income, year ending Dec. 31, 1905: about $25,000; Expenditure: About $26,000; Organ: Zeitschrift fur Missionskunde und Religionswissenschaft, Missionsblatt des Allg. Ev.-Prot. Missionsverein.

Gossner Missionary Society (Gossnersche Mission—Berlin II., 1836).

Headquarters: Handjerystrasse 19-20, Friedenau-Berlin, Germany; President: Gen. Sup. Dr. Braun; Director of Missions: Pastor Kausch; Inspectors: P. Romer, P. Zernick; Field: India, especially the Kols of Chota Nagpur; Income, year ending Dec. 31, 1904: $55,919.52 (mks. 234,956); Expenditure: $79,007.53 (mks. 332,132.52); Organ: Die Biene auf dem Missionsfelde; Die Kleine Biene fur Jung und Alt; Mitteilungen an den Freundeskreis der Gossnerschen Mission, all monthly; General Notes: The Society employs only 49 missionaries, missionaries' wives not included. Its work is scattered through 2,116 villages. This implies that its force of native workers is large and well trained. Connected with the mission at the end of 29 years' labor were 19,355 baptized Christians, and 22,551 adherents of all classes. At the end of 1904 the baptized Christians numbered 64,145, the adherents 82,338 and the candidates for baptism 18,193. The Kols from its Churches in Chota Nagpur having in some number found work in Assam, their teachers go with them. As a rule, the Kols give freely to Church objects, and work well for the evangelization of neighboring pagans. The mission is hampered by a deficit about $23,000 (mks. 97,176.74).

Hannover Free Evangelical Lutheran Church Missionary Society (Mission der Hannoverischen ev.-Luth. Freikirche in Hermannsburg, 1892).

Headquarters: Nettlekamp, Hanover, Germany; President: Pastor Hautze; Treasurer: E. Bingmann; Field: South Africa: Income, year ending Dec. 31, 1903: about $5,000; Organ: Missionsblatt der Hannoverischen ev.-Luth. Freikirche.

Hermannsburg Missionary Society (Hermansburger Missionsgesellschaft, 1849).

Headquarters: Hermannsburg Hanover, Germany; Director: Egm. Harms; Assoc. Director Fastor Dr. George Haccius; Field:

Africa, India, Persia; Income, year ending Dec. 31, 1905: $134,593 (mks. 565,937); Expenditure: $140,144.90 (mks. 589, 264); Organ: Hermannsburger Missionsblatt, Das Missionsblatt fur unsere liebe Jugend, both fortnightly; General Notes: The society reports 183 stations and out stations, 66 missionaries, 672 native workers and 65,689 professing Christians. It also reports 11 German Lutheran Churches in South Africa as affiliated with its mission. Its Persian Mission is conducted by 3 Nestorians who have received Lutheran instruction.

Jerusalem Society (Jerusalem-verein in Berlin, 1852).

Headquarters: Berlin; President: Count, on Zieten Schwerin, Wustrau, Kreis Ruppin; Secretary: Pastor D. Weser, Bischofstrasse 4-5 Berlin, C. 2, Germany; Field: Syria; Income: year ending Dec. 31, 1901: $21,638; Organ: Neuste Nachrichten aus dem Morgenlande.

Kiel China Mission(Kieler-China-Mission, 1879).

Headquarters: Missionshaus, Kiel, Germany; Conductor: Pastor Witt; Field: China; Organ: Er Kommt.

Leipzig Missionary Society (Evangelisch-Luthenische Mission zu Leipzig, 1836).

Headquarters: Carolinnnestrasse 19, Liepzig; President: Geh. Oberkirchenrat D. Bard: Director of Institute: D. Schwartz; Inspector of Missions: Dr. Siedel; Fields: India, English East Africa; German East Africa; Income, year ending Dec. 31, 1905: $153,939.82 (mks. 646,806); Expenditure: $129,281.12 (mks. 543,-198); Organ: Missionsblatt; General Notes: In India this society is successor to the old Danish-Halle mission in the tranquebar field and celebrated in 1905 the 200th anniversary of its establishment. Including unmarried women, it has in India 55 missionaries with 47 stations and out-stations and 21,516 professing Christians, of whom 10,011 are communicants. In Africa its mission fields are among the Chagga tribes on the slopes of Kilima Njaro (21 missionaries) and among the Kamba tribes east of the mouuntain (9 missionaries) in British territory. The Society has 242 schools in India and 44 in its Africa missions.

Leipzig Missionary Society's Women's Auxiliary: See Woman's Work Section.

Medical Mission Union (Verein fur artzliche Mission, 1898).

Headquarters: Stuttgart, Germany; Manager: Mr. Oberlehrer Kammerer, Alte Weinsteige 26, Stuttgart, Germany; Treasurer: Mr. Max Hartenstein, Cannstatt, Germany; Field: China, and in general the field of the Basel Evang. Missionary Society; General

Notes: The Society collects funds for the support of medical missions, especially those of the Basel Society; it aids medical missionaries in the field with donations of books and instruments, and helps young men to gain medical education for service in the mission fields.

Moravian Missions (Missions-Werk der Evangelischer Bruder Unitat, 1732).

Headquarters: Berthelsdorf, Herrnhut, Saxony; President: Rt. Rev. Dr. Chas. Buchner, Representative of the German Unity; Rt. Rev. Benjamin Latrobe, Representative of the British Unity; Rt. Rev. Dr. Taylor Hamilton, Representative of the American Unity; Vice-Presidents: Rev. John Bau, Rt. Rev. Paul Hennig; Secretaries: (in Berthelsdorf) Rev. Leonard Tietzen; Rev. Hermann Tietzen; (in London) Rev. C. J. Klesel; (in America, Bethlehem, Pa.) Rev. Paul de Schweinitz; Treasurer: George Schammer; Field: Labrador, Alaska, California, West Indies, Nicaragua (Moskito), Brit. Guiana, Dutch Guiana, Cape Colony, German East Africa, India (Himalayas), Australia; Income, year ending Dec. 31, 1905: $479,554 (mks. 1,918,234); Expenditure: $483,535 (mks. 1,934,143); Organ: Missionsblatt der Brudergemeine; General Notes: The Society has reached a point of growth where income each year falls behind expenditure. This implies that the little Moravian body and their friends must make greater sacrifices since they cannot ignore the demands of new work, especially in German East Africa.

Neu Dettelsau Missionary Society (Missions-Anstalt in Neuen Dettlsau; also called Bayerische Missions-Gesellschaft, 1886).

Headquartrs: Neuen-Dettelsau, Bavaria; Inspector of Missions: Martin Deinzer; Field: New Guinea, Australia; Income: $15,000; Organ: Freimund's Kirchliches und Politisches Wochenblatt, with supplement on Church work in N. America, Australia, and German New Guinea.

Neukirchen Missionary Institute (Neukirchener Missions Anstalt, 1881).

Headquarters: Neukirchen bei Mors, Dusseldorf, Germany; Inspector: Pastor Jul. Stursberg; Treasurer: Wilhelm Kielmann; Field: Samarang and Rembang districts of Java; Lamu and Tana districts in British E. Africa; Income, year ending May 31, 1904: $22,752 (mks. 96,014); Expenditure: $22,666 (mks. 95,234); Organ: Der Missions-und-Heidenbote.

North German Missionary Society (Norddeutsche Missions Gesellschaft).

Headquarters: Ellhornstrasse 26, Bremen, Germany; President: I. Schroeder; Inspector: Aug. W. Schreiber; Treasurer: G. Henke; Field: Togoland, W. Africa; Income, year ending Dec. 31, 1905: $52,555 (mks. 220,730.98); Expenditure: $45,758 (mks. 181.58); Organ: Monatsblatt der Nordd. Miss. Gesellschaft. monthly; Missions-kinderfreund, monthly.

Rhenish Missionary Society (Rheinische Missions Gesellschaft).

Headquarters: Rudolfstrasse 129, Barmen, Germany; President: F. W. Rohrig, Barmen; Inspectors: Pastor Haussleiter, Pastor Spiecker, Pastor Kriele; Field: Cape Colony, German S. W. Africa, Borneo, Sumatra, Nias, Mentawei Is., China, New Guinea; Income, year ending Dec. 31, 1905; $201,620.35 (mks. 847,148.55); Expenditure: $213,962.95 (mks. 899,004); Organs: Berichte der Rheinischen Missions Gesellschaft, Missionsblatt Barmen, Der Kleine Missionsfreund, all monthly; General Notes: The Society is almost unique in the experience of coming face to face with a Mohammedan propaganda (in Sumatra) among pagans, checking it and winning converts from the Mohammedans themselves in some number. In 1905 the number of Mohammedan converts baptized was 155, and 767 were under instruction for baptism. There were also 1,533 Mohammedan pupils in the schools of the mission.

Following the native rising in German S. W. Africa, 11 stations out of 16 in the north and 7 out of 11 in the south, (Great Namaqualand) are in operation with some encouragement.

Sudan Pioneer Mission (1900).

Headquarters: Eisenach, Germany; President: Pastor Ziemendorf, Emserstrasse 12, Wiesbaden, Germany; Treasurer: P. Em. Dammann, Eisenach; Field: Egyptian Sudan; Organ: Der Sudan Pionier.

The Netherlands.

Ermelo Missionary Association (Ermelosche Zendingsgemeente, 1856).

Headquarters: Ermelo, Holland; Secretary: Mr. W. H. Mooij, Ermelo, Holland; Field: Africa; Organ: Ermelosch Zendingsblad, monthly.

Java Committee (Java Comite, 1855).

Headquarters: Amsterdam, Holland; Secretary: Rev. L.

Kuperus, Prinzensgracht 303, Amsterdam; Treasurer: J. A. Wormser; Field: Bataks of Sumatra; Madura Id., E. of Java, and Kangean Islands; Income, year ending Oct. 31, 1905: $8,554; Organ: Het Geillustreerd Zendingsblad, Java-Cent.

Mennonite Union for Propagation of the Gospel in the East Indian Possessions of Holland (1848).

Headquarters: Amsterdam, Holland; Secretary: Rev. K. I. Leendertz, Keizersgracht 194, Amsterdam, Holland; Treasurer: J. B. Bierens de Haan; Field: Java and Sumatra; Income, year ending Dec. 31, 1905: $18,941 (fl. 47,117).

Netherlands Missionary Society (1797) (Nederlandsch Zederlandsch Zendeling- genootschal).

Headquarters: Rechter Rottekade 59, Rotterdam, Holland; Secretary: Rev. J. W. Gunning, Jr.; Field: Dutch East Indies; Income, year ending Dec. 31, 1905: $21,979; Expenditure: $25,309; Organ: Maandberichten, Mededeelingen.

Union for the Propagation of the Gospel in Egypt (Vereeniging tot Uitbreiding van het Evangelie in Egypt, 1886).

Headquarters: Amsterdam; Secretary: Rev. J. J. Van Noort, Nassaukade 82, Amsterdam, Holland; Field: Calioub, Egypt.

Mission of the Reformed Churches in the Netherlands (Zending van de Gerefermeerde Kerken in Nederland).

Headquarters: Smilde, Holland; President: Dr. H. Dykstra; Secretary: Dr. J. Hania, Steenwijk; Field: Java and Sumba; General Notes: The Society has a fine hospital on Java and 10 stations in Java and Sumba together.

Netherlands Missionary Union (Nederlandsche Zendingsvereeniging, 1858).

Headquarters: Rotterdam, Holland; Secretary: Rev. F. A. van der Heijden, Avenue Concordia, 97; Treasurer: H. A. Van Baak, Mathenesseriaan 233; Field: West Java; Income, year ending Dec. 31, 1905; $28,086.06 (fl. 70,215.17); Expenditure: $26,901.40 (fl. 67,253.51); Organ: Orgaan der Nederlendsche Zendingsvereeniging, monthly.

Utrecht Missionary Union (Utrechtsche Zendingsvereeniging, 1859.

Headquarters: Utrecht, Holland; Director-Secretary: Rev. J. W. Gunning, Jansveld, Utrecht; Treasurer: G. L. Baron von Boetzelaer; Field New Guinea, Halmaheira, and Buru, Dutch East

Indies; Income, year ending Dec. 31, 1905: $32,383.11 (fl. 80,559); Expenditure: $28,678.27 (fl. 71,339).

Norway.

Norwegian Church Mission of Schreuder (1877).

Headquarters: Christiania, Norway; Secretary: Rev. Paul Vilhelm Skaar, Helgesensgo 44, Christiania, Norway; Field: South Africa; Organ: Zuluvennen Missionblad.

Norwegian Lutheran China Mission Association (Det Norske lutherske Kina missions forbund, 1891).

Headquarters: Bergen, Norway; Secretary: Mr. Johannes Brandtzaeg, Framnes, Norheimsund, Norway; Treasurer: A. Erlandson, Magnus Barfods Gade 11, Bergen, Norway; Field: Hupeh and part of Honan, China; Income, year ending Dec. 31, 1905: $37,720 (Kr. 138,437); Expenditure: $35,360 (Kr. 129,768); Organ: Kineseren, monthly; General Notes: The number of stations is 11, and of baptized Christians 204.

Norwegian Missionary Society (Norske Missionsselskab, 1842).

Headquarters: Stavanger, Norway; Secretary: Rev. L. Dahle, Stavanger, Norway; Treasurer: H. A. Olsen; Field: Natal and Zululand, Madagascar; Income, year ending Dec. 31, 1903: $160,751; Organ: Norsk Missionstidende.

Sweden.

Sweden: Evangelical National Society in (Evangeliska Fosterlands-Stiftelsens, 1856).

Headquarters: Stockholm, Sweden; Secretary: Rev. J. Montelius, Stockholm; Inspcetor: Prof. Ad. Kolmodin, Upsala, Sweden; Field: India, Eritrea, East Africa (for Abyssinians); Income: $149,625; Organ: Missionstidning; General Notes: The Society has seamen's missions in many foreign Seaports.

Female Mission Workers: See Woman's Work Section.

Holiness Union (Hegelsetorbundet, 1890).

Secretary: Rev. A. Kihlstedt, Kulma, Sweden; Field: Auxiliary to the CIM in China.

Swedish Church Missionary Society (Svenska Kyrkans Missionsstyrelse, 1874).

Headquarters: Upsala, Sweden; Secretary: Rev. A. Ihrmark; Treasurer: L. Fr. Zakrisson; Fields: India, South Africa; Income,

year ending Dec. 31, 1905; $65,971; Organ: Missionstidning; General Notes: The Society also maintains missions to seamen in German, British, French and Italian ports, besides special pastorates for Swedes found in various European cities and in South Africa. It has a woman's auxiliary called the Woman's Missionary Society of the Swedish Church, and unmarried women are sent out by it.

Swedish Missionary Society (Svenska Missionsforbundet, 1878).

Headquarters: Stockholm, Sweden; Director of Missions: Dr. P. P. Waldenstrom; Secretary: Rev. W. Sjoholm; Field: Congo Ind. State, Algeria, Russia, Caucasia, Persia, China, Chinese Turkestan, Lapland; Income, year ending Dec. 31, 1905: $73,593.85; Expenditure: $76,940; General Notes: The Society also has work for seamen, for Sunday-school extension in Sweden, maintaining 2,446 Sunday schools with 115,519 scholars; it has work also for Jews; it has two stations among Mohammedans in Chinese Turkestan.

Swedish Missions in China (Svenska Missionen i Kina, 1887).

Headquarters: Stockholm, Sweden; Secretary: Rev. Josef Holmgren, Lastmakaregatan 30, Stockholm, Sweden; Field: China.

Switzerland.

Basel Evangelical Missionary Society (Evangelische Missionsgesellschaft zu Basel, 1815):

Headquarters: Basel, Switzerland; President: Pfarrer Ernest Miescher; Inspector and Chief Secretary: Dr. Th. Oehler; Secretaries: Rev. Fr. Wurz, Rev. Hans Anstein, Rev. L. I. Frohnmeyer: Treas.; Paul Ensinger; Fields: India, China, Gold Coast (W. Africa), Kamerun (W. Africa); Income, year ending Dec. 31, 1905: $360,080.40 (fcs. 1,835,402.08); Expenditure $385,115.11 (fcs. 1,925,579.08); Organ: Der Evangelische Heidenbote, monthly; Evangelische Missions Magazin, monthly; Der Heidenfreund, children's monthly; General Notes: The Society's largest mission in point of number of converts is in the Gold Coast Colony, West Africa. In per cent. of increase the Mission in Kamerun exceeds all the others, the number of converts having increased 23 per cent. in 1905. The Society reports altogether 375 missionaries; 51,107 professing Christians, of whom 2,273 were added in 1905; and 654 schools with 28,793 scholars. Nearly one-third of the schools are in Kamerun, but one-half of the scholars are in India. The greatest progress in the Society's Indian Missions took place (during 1905) in Malabar.

Swiss Romande Missionary Society (Mission Romande, oeuvre d'evangelisation chez les paiens, dirigee par les Eglises Libres de Vaud, Neuchatel et Geneve, 1875).

Headquarters: Lausanne, Switzerland; Secretary: Rev. A. Grandjean, Chemin des Cedres, Lausanne, Switzerland; Fields: Transvaal Colony, Portuguese East Africa; Income, year ending Dec. 31, 1905: $46,337.94 (fcs. 240,093); Expenditure: $47,228.62; (fcs. 244,708); Organ: Bulletin de la Mission Romande; General Notes: The Society has a fine medical mission at Elim, and a Normal Training Institution at Lemana, Transvaal.

WOMAN'S WORK FOR WOMAN.

Note: For the sake of unity of view the details of the Women's Missionary Societies are all given in this section.

America.

Advent.

Advent Christian Woman's Home and Foreign Missionary Society.

Headquarters: Rockland, Me.; Secretary and Treasurer: Miss Lena N. Bradford, Rockland, Me.; Field: India. In the home field the Society works through local Conferences, mission Societies, etc. Its foreign work is entirely under its own jurisdiction and management. Income, 1905: $13,836.08; Organ: All Nations Monthly; General Notes: In its foreign work the Society reports 6 missionaries and 30 native workers, with 1,000 scholars in 20 schools.

Helpers Union, and Central Mission Branch of the Advent Christian Denomination.

Secretary: Eva Stevens, Box 280, Geneva, Ill.; Treasurer, Ella Pullen, Box 1157, Benton Harbor, Mich.; Superintendent of Foreign Work: Mary L. Spencer, 150 Green Ave., Benton Harbor: Mich.; Field: The Middle Western States of America, Auxiliary to the Am. Adv. Mission Society; Organ: Our Hope; Prophetic Mission Record.

Baptist.

Woman's American Baptist Home Mission Society (1877).

Headquarters: 510 Tremont Temple, Boston, Mass.; Cor. Secretary: Mrs. M. C. Reynolds; Treasurer: Miss G. L. Davis;

Fields: Alaska; Colored people in the South: Indians in Indian Territory, Oklahoma, Montana and New Mexico; Chinese in California and Montana; Mexico, Cuba, Porto Rico; immigrants in New England; Income, year ending March 31, 1906: $40,174.75; Expenditure: $40,174.75; Organ: Home Mission Echoes, monhtly; General Notes: The work of the Society is largely educational. It has about 67 teachers and missionaries. The Society is auxiliary to the American Baptist Home Mission Society.

Woman's Baptist Foreign Missionary Society (1874).

Headquarters: Ford Building, Boston, Mass.; Foreign Secretary: Mrs. H. G. Safford; Acting Sec. of Publications: Miss J. H. Wright; Treasurer: Miss A. E. Stedman; Fields: The fields of the American Baptist Missionary Union; Income, year ending March 31, 1906: $:31,559.97; Expenditure: $121,878.30; Organ: The Helping Hand, Around the World; General Notes: The work of the Society is being done by women who pray, and therefore a policy of quiet courage in extension prevails. The Society has 81 missionaries, and its tremendous influence on the young is seen in the 22,058 scholars in its 616 schools.

Woman's Baptist Foreign Missionary Society of the West.

Headquarters: 1318 Masonic Temple, Chicago, Ill.; Foreign Cor. Secretary: Miss Blanche G. Loveridge, Waukegan, Ill.; Home Cor. Secretary: Miss C. E. Perrine; Treasurer: Mrs. M. E. Kline; Fields: The fields of the A. B. M. U.; Income, year ending March 30, 1906: $58,210.74; Expenditure: $60,492.16; Organ: The Helping Hand, Around the World; General Notes: The Society has 46 missionaries, with 234 schools, and 7,891 pupils.

Women's Baptist Home Mission Society.

Headquarters: 2411 Indiana avenue, Chicago, Ill.; Secretary: Miss M. G. Burdette; Treasurer: Mrs. A. H. Barber; Fields: The fields of the American Baptist Home Mission Society, with which this Society practically co-operates, more especially among Negroes, Indians, Chinese, Japanese and European immigrant populations, together with Spanish-speaking peoples of Mexico, Cuba and Porto Rico; Income, year ending March 31, 1906: $93,229.95; Expenditure: $93,187.48; Organ: Tidings, monthly; General Notes: The Society has 180 missionaries and carries on the Baptist Missionary Training School in Chicago.

Congregational

Woman's Board of Missions, Boston.

Headquarters: 14 Beacon street, Boston, Mass.; Denomination: Congregational; Secretaries: Miss E. Harriet Stanwood, Miss

Kate G. Lamson, Miss Alice M. Kyle, Miss Helen B. Calder; Treasurer: Miss S. Louise Day; Field: Co-operates with the ABCFM in its field; Income, year ending Oct. 18, 1905: $157,297.36; Organ: Life and Light for Women, Mission Dayspring (the latter in co-operation with the ABCFM), both monthly.

Woman's Board of Missions of the Interior.

Headquarters: 40 Dearborn street, Chicago, Ill.; Denomination: Congregational; Secretary: Miss M. D. Wingate; Treasurer: Mrs. S. E. Hurlbut; Field: Co-operates with the ABCFM, sending women missionaries into its field; Income, year ending Oct., 1905, $107,597.39; Organ: Mission Studies, Life and Light, Mission Dayspring (the last two in co-operation with the Woman's Board of Boston).

Woman's Board of Missions for the Pacific.

Headquarters: Oakland, Cal.; Denomination: Congregational; Secretaries: Mrs. W. J. Wilcox, Mrs. S. F. Bufford, Mrs C. B. Bradley, Mrs. C. W. Farnum; Treasurer: Miss M. C. McClees, 361 Adams st., Oakland, Cal.; Field: Co-operates with the ABCFM, supporting 6 women missionaries and aiding educational work in China, Japan, India and Turkey; Income, year ending Sept. 15, 1905: $10,053.32; Organ: Light and Life for Women (in co-operation with the Woman's Board of Boston).

Woman's Board of Missions for the Pacific Islands.

Headquarters: Honolulu, Hawaiian Islands; Denomination: Congregational; Home Cor. Secretary: Mrs. J. D. Marques; Foreign Secretary: Mrs. A. Francis Judd; Treasurer: Mrs. B. F. Dillingham; Income, year ending May 31, 1906: $2,838.06; Expenditure $2,201.69; Field: Hawaiian Islands; General Notes: The Board has work among Hawaiians, Chinese, Japanese and Portuguese.

Christian

Woman's Board of Foreign Missions.

Headquarters: Dayton, Ohio; Denomination: American Christian Convention; Secretary Miss Annie Libby, Saco, Me.; Treasurer: Miss Mary J. Batchelor, New Bedford, Mass.; Field: Auxiliary to Mission Board of the Christian Church; Income, year ending Sept. 30, 1905: $690.93.

Woman's Board for Home Missions of the Christian Church.

Secretary: Miss Orpha Adkinson, Winterset, Iowa; Treasurer:

Mrs. Ada O. Warbinton, Hagentown, Ind.; Income, year ending Sept. 30, 1904, $701.49.

Disciples of Christ

Christian Woman's Board of Missions (1874).

Headquarters: 152 East Market street, Indianapolis, Indiana; Denomination: Disciples of Christ; Secretary: Mrs. Helen E. Moses; Treasurer: Miss M. J. Judson; Fields: The United States, Jamaica, India, Mexico, Porto Rico, South America; Income, year ending Sept. 30, 1905, $204,777.33; Expenditure: $196,277.39, of which $77,55 .69 was for Foreign Missions; Organ: Missionary Tidings; General Notes: The Society has 138 pastors, teachers and evangelists and 30 missionary organizers in its employ in the United States, with 70 missionaries, with 53 native workers in foreign fields; and there are 2,660 pupils in 27 schools.

Cumberland Presbyterian

Woman's Board of Missions of the Cumberland Presbyterian Church.

Headquarters: Evansville, Indiana; Cor. Secretary: Mrs. D. F. Clarke; Fields: Japan, China, Mexico, United States; Income, year ending Dec. 31, 1905: $48,340.15, partly expended through General Mission Board; Organ: Missionary Record.

Evangelical Association

Woman's Missionary Society of the Evangelical Association.

Headquarters: Cleveland, Ohio; Secretaries: Miss A. E. Rickert, Miss M. Grimm; Treasurer: Mrs. H. Mattill; Field: United States, Europe, Japan, China, Auxiliary to the General Missionary Society of the EA.

Free Baptist

Free Baptist Woman's Missionary Society.

President: Mrs. M. A. Davis, Ocean Park, Me.; Secretary: Mrs. S. C. G. Avery, Wells, Maine; Treasurer: Miss L. A. De Meritte, Ocean Park, Me.; Fields: India, in co-operation with the General Conference of Free Baptists; the United States; Income, year ending Aug. 31, 1906: $13,136.21; Expenditure: $12,748.02; Organ: The Missionary Helper, monthly.

Free Methodist

Woman's Foreign Missionary Society of the Free Methodist Church of North America.

Headquarters: 14-16 North May street, Chicago, Ill.; Secre-: Mrs. E. L. McGeary, 41 Church Run st., Titusville, Pa.; asurer: Mrs. L. C. Jensen, Chicago, Ill.; Field: Africa, India, n, China, United States, as an auxiliary to the General Mis-ary Board in which it has members; Income, year ending Oct. 05: $24,598.97; Expenditure: $24,598.97; Organ: Missionary ngs.

Lutheran

Lutheran Woman's Home and Foreign Mission Society.

Headquarters: 1522 Arch street, Philadelphia; Secretary: Miss Mary Brooke, 3111 Clifford st., Philadelphia; Cor. Secretary: Miss Mary Fry, 7301 Germantown ave., Philadelphia; Field: India, Porto Rico, and United States, auxiliary to the Mission Board of Gen. Council of the Lutheran Church.

Methodist Episcopal

Woman's Foreign Missionary Society of the Methodist Episcopal Church.

Headquarters: 150 Fifth avenue, New York; Secretary: Mrs. C. W. Barnes, Delaware, O.; Treasurer: Mrs. J. M. Cornell, 560 West 26th st., New York; Income, year ending Oct. 1, 1905 (included in the report of the General Missionary Society): $548,-943.55; Expenditure: $539,309.

Woman's Home Missionary Society of the Methodist Episcopal Church in the U. S.

Headquarters: Cincinnati, O.; Corresponding Secretary: Mrs. Delia L. Williams, Delaware, O.; Treasurer: Mrs. Geo. H. Thompson, 2144 Fulton avenue, Walnut Hills, Cincinnati, O.; Field: The United States, with Alaska, the Hawaiian Islands, and Porto Rico, and immigrants, European and Asiatic; Income, year ending July 31, 1906: $412,667.87, of which $744.59 was balance from previous year; Expenditure, $411,217.28; Organs: Woman's Home Missions, Children's Home Missions. General Notes: The special work of the Society is uplift of home life through the women and children. To this end it sustains Industrial Homes, schools, hospitals, training schools for workers, and deaconesses.

Woman's Board of Missions of the Methodist Episcopal Church South (1878).

Headquarters: Nashville, Tenn.; Gen. Secretary: Mrs. S. C. Trueheart; Associate Secretary: Mrs. J. B. Cobb; Recording Secretary: Mrs. M. Hargrove, Kansas City, Mo.; Treasurer: Mrs. H. M. Tyeire, Nashville, Tenn.; Income, year ending March 31, 1906: $155,951.10; Fields: China, Korea, Brazil, Mexico and Cuba; Organs: Woman's Missionary Advocate; Little Worker (for juveniles); General Notes: The Society employs 70 unmarried missionary women and owns over $400,000 worth of property.

Woman's Home Mission Society of the Methodist Episcopal Church, South.

Headquarters: Nashville, Tenn.; General Secretary: Mrs. R. W. McDonell; Treasurer: Mrs. W. D. Kirkland; Income, year ending March 31, 1906: $79,975.74, besides this amount funds locally applied amounted to $190,245.72, and funds for city missions amounted to $21,587.57; Field: The United States.

Methodist Protestant

Methodist Protestant Church.

Woman's Foreign Missionary Society of the: Headquarters: Pittsburg, Pa.; Secretaries: Mrs. D. S. Stephens, Kansas City, Kansas; Mrs. H. Hupfield, Baltimore, Md.; Treasurer: Mrs. J. W. Zirzkel; Fields: Japan and China; Income, year ending April 30, 1906: $10,189.45; Expenditure: $8,320.92; Organ: Woman's Missionary Record, Greensboro, N. C.

Presbyterian

Women's Board of Foreign Missions of the Presbyterian Church (North).

Headquarters: 156 Fifth avenue, New York; Recording Secretary: Miss M. L. Blakeman; twenty Corresponding Secretaries for the different departments of Work; Editor Woman's Work: Miss Ellen C. Parsons; Treasurer: Miss H. W. Hubbard, 17 W. Fifty-fifth street, New York City; Field: Auxiliary to General Board of Foreign Missions of Presbyterian Church (N.); Income, year ending April 25, 1906: $76,952; Expenditure: $74,432; Organ: Woman's Work for Woman; Over Sea and Land, children.

Woman's Foreign Missionary Society of the Presbyterian Church (North).

Headquarters: Witherspoon Building, Philadelphia, Pa ; Secre-

tary: Miss S. E. Jones and fourteen others; Treasurer: Miss Sarah W. Cattel; Field: Auxiliary to Presbyterian Board, North.

Woman's Presbyterian Foreign Missionary Society, Northern New York.

Headquarters: 78 First street, Troy, New York; Secretary: Miss Alice Templeton; Treasurer; Mrs. B. Arnold; Field: Auxiliary to WBM.

Woman's Presbyterian Board of Missions of the Northwest.

Headquarters: Room 48, 40 E. Randolph st., Chicago, Ill.; Secretary: Miss Caroline B. Sharp; Office and Field Secretary: Mrs. D. B. Wells; Treasurer: Mrs. T. E. D. Bradley, 48 Le Moyne Block, Chicago; Income, year ending April 20, 1906: $97,180; Expenditure: $96,181.83; Field: Auxiliary to Presbyterian Board, North; General Notes: The Society supports 131 missionaries.

Woman's Occidental Board of Foreign Missions.

Headquarters: 920 Sacramento street, San Francisco, Cal.; Secretary: Mrs. M. J. Thomas; Treasurer: Mrs. E. G. Dennison; Field: Auxiliary to Presbyterian Board, North.

Presbyterian (North) Woman's Pacific Board of Foreign Missions.

Headquarters: Portland, Oregon; Treasurer: Mrs. H. C. Campbell; Field: Auxiliary to Presbyterian Board, North.

Woman's Presbyterian Board of Foreign Missions of the Southwest.

Headquarters: Room 21 1516 Locust street, St. Louis, Mo.; Cor. Secretaries: Mrs. Meade C. Williams, Mrs. Clarence Beck, Mrs. E. J. Bayles; Treasurer: Mrs. Wm. Burg; Field: Auxiliary to Presbyterian Board, North; Organ: Board of the Southwest, quarterly.

Presbyterian Church in the U. S. A. (North) Woman's Board of Home Missions (1878).

Headquarters: 156 Fifth avenue, New York City; President: Mrs. Darwin R. James; Corresponding Secretary: Mrs. Ella Alexander Boole; Treasurer: Miss S. F. Lincoln; Field: School work among exceptional populations in the United States and in Cuba and Porto Rico; Income, year ending March 31, 1906: $505,830, included in report of the Board of Home Missions; Organ: Home Mission Monthly; Over Sea and Land; General Notes: The Board plans to establish also in each mission field, a school of higher grade for training teachers and mission workers. In most of these

higher schools prominence is given to industrial training. Chapels schoolhouses and buildings for boarding and industrial schools are erected by funds especially contributed. The Board has 185 stations, 476 missionaries, and 10,872 pupils.

Protestant Episcopal

Woman's Auxiliary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Headquarters: 281 Fourth avenue, New York City; Secretary: Miss Julia C. Emery; Income, year ending Aug. 31, 1906: $197,638.82, included in receipts of the General Board of Missions.

Reformed

Woman's Board of Missions of the Reformed Church in America.

Headquarters: 25 East Twenty-second street, New York; Denomination: Reformed (Dutch); Secretary: Miss O. H. Lawrence; Treasurer: Mrs. F. S. Douglas; Field: China, India, Japan. Arabia (auxiliary to RCA); Organ: Mission Gleaner.

Reformed Church in America Women's Executive Committee of the Board of Domestic Missions.

Headquarters: 25 East Twenty-second street, New York City; Income, year ending April 30, 1906: $43,692.78.

Reformed Church in the U. S.

Women's Missionary Society of the General Synod of the; Cor. Secretary: Mrs. B. B. Krammes, 82 Clinton st., Tiffin, O.; Treasurer: Mrs. A. K. Kline, 758 North Avenue, Wilkinsburg, Pa.

Southern Baptist

Southern Baptist Convention Women's Missionary Union.

Headquarters: 233 N. Howard street, Baltimore, Md.; Secretaries: Mrs. A. E. Tucker, Miss Nellie Martein; Treasurer: Miss E. V. Ricker; Field: Auxiliary to the Southern Baptist Convention.

United Brethren

United Brethren in Christ: Women's Missionary Association of the:

Headquarters: Dayton, Ohio; Secretaries: Mrs. B. F. Witt, Mrs. L. O. Miller; Treasurer: Mrs. B. F. Witt; Fields: China, Africa, Philippine Islands; Income, year ending May 14, 1906:

$32,740.72; Organ: Woman's Evangel; General Notes: The Association conducts its work in Africa jointly with the Foreign Missionary Society of the United Brethren Church.

United Evangelical

United Evangelical Church.

Woman's Home and Foreign Missionary Society of the; Secretary: Mrs. Ida M. Haefele, Maple Park, Ill.; Editor: Miss Estella K. Steinmetz, Harrisburg, Pa.; Treasurer: Mrs. W. E. Detwiler, Lemoyne, Pa.; Field: United States and China, auxiliary to the General Missionary Board of the Church; Income, 1903-1904: $13,148.74; Expenditure: $12,130.74; Organ: Missionary Tidings, Missionary Gem, both monthly.

United Presbyterian.

Women's General Missionary Society of the United Presbyterian Church.

Headquarters: Pittsburg, Pa.; Recording Sec.: Mrs. S. Yourd, 625 Highland ave., Carnegie, Pa.; Cor. Secretary of Foreign Missions: Mrs. E. M. Hill, 5502 Margaretta st., Pittsburg; Cor. Secretary of Home Missions: Mrs. H. C. Campbell, 831 N. St. Clair street, Pittsburg; Treasurer: Mrs. J. B. Hill, 5630 Bartlett st., Pittsburg, Pa.; Field: India. Egypt and Sudan; Income, year ending April 30, 1906: $119,678.61 for both Home and Foreign work, of which $61,596.28 is for the Foreign work; General Notes, The Society is composed of the women of the U. P. Church: and its agent is a Board of Directors of 15 women, with two meetings each month. There is one general treasurer and a corresponding secretary for each department of work—Home, Foreign, Freedmen, Parsonage, Literature, Ministerial Relief, Junior.

Interdenomoninational.

American Ramabai Association (1898).

Headquarters: Cleveland, Ohio; Denomination: Interdenominational; Secretary: Mrs. George H. McCrew, 715 Case avenue, Cleveland, Ohio; Treasurer: Mr. Curtis Chipman, 222 Boylston street, Boston, Mass.; Field: India; Income, year ending February 29, 1904: $6,762.27, besides balance on hand from 1903, ($2,509.08); Expenditure: $7,709.01.

Woman' Union Missionary Society of Ameica for Heathen Lands (1860).

Headquarters: 67 Bible House, New York; Denomination, Undenominational; Secretary: Miss S. D. Doremus; Assistant Treasurers: Miss M. S. Stone, Miss E. B. Stone; Fields: India: China, Japan; Income, year ending Dec. 31, 1905: $46,107.50; Expenditure: $43,262.35; Organ: Missionary Link, monthly.

Great Britain

Baptist Zenana Mission (1867).

In connection with BMS; Headquarters 19 Furnival street, Holborn, London, E. C', England; President: Mrs. Edward Robinson, Bristol; Secretaries: Miss A. G. Angus, Miss E. A. Angus, Mrs. George Kerry; Treasurer: Mrs. A. Pearce Gould, 10 Queen Anne street, Cavendish Square, London, W.; Fields: India and China; Income, year ending March 31, 1906: $65,955.66 (13,533 pounds); Expenditure: $67,420.53 (13,854 pounds); Organ: Baptist Zenana Mission Magazine, monthly.

British Syrian Mission Schools and Bible Work (1860).

Headquarters: 29a High street, Wimbledon, London, S. W., England; Denomination: Interdenominational; Secretary: Miss Wilmot; Field: Syria.

Church of England Zenana Missionary Society.

Headquarters: Lonsdale Chambers, 27 Chancery Lane, London, W. C., Eng.; Secretaries: Clerical, Rev. G. Tonge; Cent. Association, Miss Mulvany; Lay, H. L. Hebbert, Esq.; Treasurer: Col. Robert Williams; Fields: India, Ceylon, Malaysia, China; Income, year ending March 31, 1906: $268,168.48 (55,825 pounds) Expenditure: 292,418.25 (60,088); Organ: India's Women and China's Daughters.

Methodist New Connexion Missionary Society.

Woman's Auxiliary for China; Secretary: Miss Stacey, Ranmoor, Sheffield, England.

Mildmay Association of Women Workers (1862).

Headquarters: Mildmay Deaconess' House, London, N., England; Hon. Secretary: Miss Dreaper; Assistant Hon. Secetaries: Miss Elout, Miss E. Mayfield; General Note: The Associatioan is intended to link in fellowship women engaged in Christian work in many lands; in 1906 having about 1,200 members.

Palestine and Lebanon Nurses' Mission(1865).

Denomination: Church of England; Hon. Secretary: Miss Lloyd, 22 Albert Square, Clapham Road, London, S. W., England; Treasurer: J. W. Peake, Esq.; Field: Palestine; Income, year ending Dec. 31, 1902: $2,769 (569 pounds 15s.); Expenditure: $2,706.37 (566 pounds 17s.); Organ: Open Doors.

Presbyterian Church of England, Woman's Missionary Association, of the, Auxilliary to the Foreign Missionary Committee.

Headuarters: 7 East India avenue, London, S. E., England; Denomination: Presbyterian; Secretaries: Mrs. Matthews, 25 Christ Church Avenue, Brandesbury, London, N. W., England; Mrs. Voelcher, 20 Upper Philmore Gardens, Kensington, London, England; Organ: Our Sisters in Other Lands.

Church of Scotland.

Women's Association for Foreign Missions (1837) (Previous to 1883 the Society was called Scotish Ladies' Association for the Advancement of Female Education in India); Headquarters; 22 Queen street, Edinburgh, Scotland; Secretary: Miss Rutherfurd; Field; Auxiliary to Foreign Missions Committee of the Church of Scotland in India, China and British Central Africa; Income; $73,779 (15,181 pounds), included in Church of Scotland Report.

Church of Scotland Women's Association for the Christian Education of Jewesses (1846).

President; Mrs. Duncan; Secretary; Miss Kidley, 22 Queen street, Edinburgh; Income 1905; $5,362.88 (1102 pounds).

Woman's Foreign Missions of the United Free Church of Scotland (1900).

Headquarters; 15 North Bank street, Edinburgh, Scotland; Secretary; Rev. William Stevenson, M. A.; Treasurer; A. E. Ellison Ross, Esq.; Field; Auxiliary to Foreign Missions Committee of the United Free Church of Scotland; Income; $111,309.32 (included in income of Foreign Missions Committee).

Society for the Propagation of the Gospel in Foreign Parts.

Woman's Association of the; Now the Committee of Women's Work; See S. P. G. in British General list.

Tabeetha Mission, Jaffa (1863).

Denomination; Undenominational; Secretary; Miss E. Walker-Arnott, 24 St. Bernard's Crescent, Edinburgh, Scotland; Field;

Jaffa, Syria; General Notes; Maintains a Home in Jaffa with a Girl's Boarding School and two Day Schools. There are (1906) about 70 pupils.

Wesleyan Methodist Missionary Society, Women's Auxiliary.

Headquarters: Wesleyan Centenary Hall, 17 Bishopsgate street Within, London, E. C.; Hon. Foreign Secretary: Mrs. Wiseman; Cash Secretary: Miss H. L. Pope; Fields: India, Ceylon, China, South Africa, Italy, and Spain; Income, year ending Dec. 31, 1905: $92,122 84 (18,930 pounds); Expenditure: $93,991.57 (19,314 pounds); General Notes; The Society has 78 missionaries (women) in the field.

Zenana Bible and Medical Mission (1852).

Headquarters: 2 Adelphi Terrace, Strand, London, W. C., England; Denomination: Undenominational; Secretaries: The Hon. Gertrude Kinnaird, Rev. A. R. Cavalier, Mrs. Firth; Hon. Finance Secretary: A. H. Habershaw, Esq.; Field: India; Income, year ending Dec. 31, 1903; $107,090 (22,035 pounds 17s.); Expenditure: $100,402 (20,658 pounds 12s.).

BRITISH COLONIES

Australia

Presbyterian Church of Australia Women's Mission-Association.

Headquarts: Sydney; Organizing Secretary: Miss Forbes: Field: Ind; Organ: Ministering Women.

Canada

United Baptist Women's Missionary Union of the Maritime Provinces

Headquarters: St. John, N. B.; Secretary: Miss Emma Hume, Dartmouth, Halifax Co., Nova Scotia; Treasurer: Mrs. Mary Smith, Amherst, N. S.; Field: India, as auxiliary to BMP; Organ: Tidings.

Woman's Baptist Foreign Missionary Society of Eastern Ontario and Quebec.

Headquarters: Montreal; Secretary: Mrs. H. H. Ayer, 264 Wood ave., Westmount, Montreal; Treasurer: Mrs. M. C. Rickert: 60 Bruce ave., Westmount, Que.; Field: India, as auxiliary to the

BOQ; Income, year ending Sept. 30, 1905: $3,533.74; Expenditure: $3,357.48; Organ: Canadian Missionary Link.

Woman's Missionary Society of the Methodist Church.

Headquarters: 50 Markland st., Hamilton, Ontario; Fields: Auxiliary to Missionary Society of the Methodist Church in Canada.

Presbyterian Woman's Foreign Missionary Society (Western Division).

Headquarters: Toronto, Ontario; Secretary: Mrs. Donald, 31 Wilcox street, Toronto, Ontario; Field: Auxiliary to Presbyterian Church in Canada Foreign Missions. The Western Division paid to the General Society, year ending March 1, 1906: $56,127, and from the Woman's Society of Montreal, $2,122. Total, $58,249.

Eastern Division: Headquarters: Halifax, N. S.; Secretary: Miss B. McGregor; Field: Auxiliary to Presbyterian Church in Canada Foreign Missions. The Eastern Division paid to the General Society (which included the amount in its income) during the year ending March 1, 1906, $16,750.

India.

North India School of Medicine for Christian Women (1894).

Headquarters: Ludhiana, Punjab, India; Principal: Miss A. L. Church, M. D.; Sup't Memorial Hospital: Miss E. M. Brown, M. D.; Hon. Secretary of General Committee in India: Miss Aitkin, Kasur, India; General Notes: The number of students (July, 1906), is 35. The Memorial Hospital connected with the School has 70 beds and is being enlarged to increase the number to 100. A grant from the Government of about $9,000 is used for this. During 1905 the patients received in the hospital numbered 780, and 9,676 patients were treated outside of the hospital. For the London Committee see Great Britain section. For the American Committee see U. S. section.

European Continent.

Berlin Women's Missionary Society for China (Berliner Frauen Missionsverein fur China, 1850).

Headquarters: Berlin, Germany; President: Fraulein Julie von Buddenbrock; Inspector: Pastor Sauberzweig-Schmidt, Georgenkirchstrasse 70; Treasurer: Julius Schlunk; Field: Hongkong, China, auxiliary of Berlin Missionary Society; Organ: Mitteilungen pes Berliner Frauenvereins fur China, quarterly.

Blind Females in China, German Mission To (Deutsche Blindenmission unter dem weiblischen Geschlecht in China, 1890).

Headquarters: Hildesheim, Germany; Lady President and Acting Treasurer: Fraulein Luise Cooper, Sedanstrasse 33, Hildesheim; Field: Hongkong, China; Income, year ending Dec. 31, 1902: $8,268; Organ: Tsaukwong, quarterly; has an edition in raised letters for the blind.

Deaconess Institute at Kaiserwerth on the Rhine (1863).

Headquarters: Kaiserwerth, near Dusseldorf, Rhenish Westphalia, Germany; Directors: Pastor G. Fliedner and Pastor W. Zoellner; Treasurer: Peter Bredt, Barmen, Germany; Field: Europe, North America, and the Levant; Income, year ending March 1, 1902: $171,447 (mks. 720,368); Expenditure: $169,762 (mks. 713,290); Organ: Dank-und Denk-Blatter (occasionally).

The Kaiserwerth "Motherhouse" has 266 affiliated institutions—schools, hospitals and refuges—in various parts of Europe and the Levant, under charge of 926 deaconesses. From the Kaiserwerth institution have sprung (1901) 75 "Motherhouses" in Germany, Holland, Denmark, Sweden, France, Russia and America. These "Motherhouses" now direct the efforts of 14,501 deaconesses or probationers in 5,211 district fields of work. The receipts of the "Motherhouses" reported in 1901 were in aggregate, $3,202,326 (mks. 13,456,153). The Motherhouses have organized as a Union which holds a triennial conference and has an Organ, published quarterly, called "Der Armen und Kranken-Freund."

Women's Society for Education of Women in the East (Frauen-Verein fur Christliche Bildung des Weiblichen Geschlechts im Morgenlande, 1842).

Headquarters: Berlin, Germany; President: Fraulein Julie von Buddenbrock; Secretary: Fraulein Mari von Wedel, Matthaikirchstr. 13, Berlin; Treasurer: Herr Geh. Rechnungsrat W. Beneke, N. Artilleriestr, 16, Berlin; Field: India; Income, year ending Dec. 15, 1902: $4,989; Expenditure: $4,797; Organ: Missionsblatt des Frauenvereins.

Woman's Auxiliary of the Leipzig Missionary Society (Frauen-Hilfs-Vereine der Evangelisch-Lutherischen Mission zu Leipzig, 1895).

Headquarters: Leipzig, Carolinnen Strasse 19; Director: Dr. von Schwartz; Expenditure, year ending Dec. 31, 1903: $7,575.50 (mks. 31,829.85).

Swedish Female Mission Workers (Kvinnliga Missions-Arbetare, 1894).

Headquarters: Stockholm, Sweden; Secretary: Miss Ellen Palmstierna, Birga, Jarlsgatan 14, Sweden.

Swedish Church Woman's Missionary Society.

See Swedish Church Missionary Society in general list.

Switzerland: Basel Women's Mission (Basler Frauenmission, 1899).

Headquarters: Basel; President of the Committee: Professor Paul Christ; Secretary: Rev. Fr. Wurz; Field: The fields of the Basel Missionary Society to which it is auxiliary.

CHRISTIAN LITERATURE.

"There is only one book for the Universal Church. Through all revolutions of thought and transformations of Society that Book still proclaims the everlasting Gospel of redemption and resurrection. And when at the end of another century our successors gather together amid changes of which we have not yet begun to dream, we may be confident that whatever else on earth has decayed and waxed old and vanished away, the Bible will still be reigning and conquering by its relation of the life of God."—British and Foreign Bible Society Report, 1904.

Bible Societies.

American Bible Society (1816).

Headquarters: Bible House, New York; Denomination: Interdenominational; Secretaries: Rev. John Fox, Rev. W. I. Haven; Treasurer: William Foulke; Field: The United States, Cuba, Porto Rico, Mexico, Central America, South America, European continent, the Levant, Turkey, Egypt, the Sudan, Arabia, Persia, India, China, Siam, Korea, Japan, Philippine Islands, Hawaii, Micronesia and South Africa; Income, year ending March 31, 1906: $438,677.02; Organ: Bible Society Record, monthly. The Bible in Every Land, quarterly; General Notes: Falling off of ordinary receipts from contributions threatened for a time disastrous curtailment of work. A special appeal, however, brought such responses as relieved the situation before the celebration of the ninetieth anniversary in May, 1905. The issues of 1905 amonut to 2,236,755 volumes—Bibles, New Testaments and Portions—and of these 1,296,388 were issued abroad. The total issues in 90 years amount to 78,509,529 copies. The Society has a special Agency for the colored people of the South, 541 Auxiliary Societies in different parts of the United States, and 11 Agencies in foreign lands

(including in this category Porto Rico and the Philippines). It has employed 470 persons in distributing the Scriptures in the fields of these Foreign Agencies.

British and Foreign Bible Society (1804).

Headquarters: 146 Queen Victoria street, London, E. C., England; Denomination: Interdenominational; Secretaries: Rev. Arthur Taylor, Rev. J. H. Ritson; Superintendent Translating and Editorial Department: Rev. John Sharp; Superintendent Literary Department: Rev. T. H. Darlow; Home Superintendent: Rev. H. A. Raynes; Treasurer: Robert Barclay, Esq.; Field: The World; Income, year ending March 31, 1906: $1,128,853 (231,964 pounds); Expenditure: $1,162,373.25 (238,632 pounds); Organ: Bible in the World, monthly; Bible Society Gleanings, monthly; General Notes: The issues of the Society in 1905 were 968,683 Bibles, 1,326,475 Testaments, and 3,682,295 Portions, making a total of 5,977,453 copies. The total issues since 1804 have amounted to 198,515,199 copies.

Eleven languages appear on the Society's list this year for the first time: two in India, one in Tibet, one in Cochin China, three in Africa, one in Central America, and three in Polynesia.

The British and Foreign Bible Society has 25 Foreign Agents, and during 1905 it has maintained 930 colporteurs in many lands, besides 680 native Christian Bible women in connection with 40 missionary organizations in "those Eastern lands, where only women can carry the Gospel to their secluded sisters." Outside of the British islands the Society has nearly 2,000 auxiliaries and branches, mainly in the British Colonies.

The result achieved in 1905 is the more remarkable in view of hindrances in many parts of the world. Despite the disturbed state of Russia, its circulation has only once before been larger in the Czar's dominions. Both in Japan and Korea the sales were double those in 1904. In China amid the birth-throes of great reforms the Society's circulation again considerably exceeded a million copies. At Winnipeg the Society's depot has supplied Scriptures in 43 Languages for the polyglot emigrants who pour through that gateway to northwestern America. Amid the babel of Johannesburg in South Africa, 52 different versions have been sold. In many regions the kindling of religious revival has created a great new demand for the Scriptures, as, for example, in Madagascar, in Korea, in India and among the Khasi hills of Assam.

Bible Translation Society (1840).

Headquarters: 19 Furnival street, Holborn, London, E. C., England; Denomination: Baptist; Secretary: Rev. P. G. Scorey; Treasurer: A. H. Baynes, Esq., F. R. A. S.; Fields: Fields of the Baptist Missionary Society in India and in the Congo Ind. State;

Income, year ending Aprli 18, 1906: $5,611 (1,153 pounds); Expenditure: $5,460.

Canadian Bible Society (1905).

Headquarters: 102 Yonge street, Toronto, Ont.; Hon. Gen. Treasurer: E. Rogers, Esq.; Gen. Secretary: Rev. R. E Welsh, M. A.; Field: Auxiliary to the BFBS; Organ: The Bible in the World.

Scotland: National Bible Society of (1860).

Headquarters: 224 West George street, Glasgow, Scotland; 5 St. Andrew Square, Edinburgh; Denomination: Interdenominational; Secretaries: Wm. J. Slowan, Esq., Glasgow; Rev R. Falconer, Edinburgh; Treasurer: James Drummond, Esq., 58 Bath street, Glasgow; Andrew Scott, Esq., 2 York Buildings, Edinburgh; Fields: Scotland, Roman Catholic countries in Europe, Germany, Turkey, India, China, Japan, Korea, Algeria, British Central Africa, Lower Nigeria, Brazil, Canada, Cape Colony, Australia, New Zealand; Income, year ending Dec. 31, 1905: $131,921 (27,108 pds.); Expenditure: $156,506.64 (32,160 pds.); Organ: Record; General Notes: The issues of the Society in 1905 amounted to 96,894 Bibles, 169,146 New Testaments, and 1,324,841 Portions, making the aggregate 1,590,881 issues. The net gain over the issues of 1903 is 394,145 copies. There were remarkable gains during 1905 in the number of Scriptures circulated in China and Korea. The Society has added to its list of versions the Tonga (Central Africa) and Meaun and Sinesip (New Zealand).

Netherlands Bible Society (1814).

Headquarters: Amsterdam, Holland; Demonination: Internominational; Secretary: Rev. C. F. Gronemeijer, Vossiusstraat 15, Amsterdam, Holland; Field: Holland and its colonies; General Notes: The issues of the Society in the year ending April 30, 1903, amounted to 57,573 copies.

Otago Bible Society.

Headquarters: Dunedin, New Zealand; Field: The territory south of Waitaki River, South Island, N. Z.; General Notes: This Society carries on an independent work and also contributes to the funds of the British and Foreign Bible Society and of the National Bible Society of Scotland.

GENERAL LITERATURE.

American Tract Society (1825).

Headquarters: 150 Nassau street, New York; Denomination: Internominational; Secretaries: Rev. G. W. Shearer, Rev. John H.

Kerr, Rev. Wm. W. Rand; Assistant Treasurer: Louis Tag; Field: United States, France, Switzerland, Italy, Bohemia, Turkey, Persia, Kameruns, India, China, Korea, Japan; Income, year ending April 1, 1904: $374,978.69; Expenditure: $380,889.13; Organ: American Messenger, Good Cheer (monthly), Apples of Gold (weekly); in German, Amerikanischer Botschafter (monthly), Deutscher Volksfreund (weekly); in Spanish, Mazanas d'Oro (weekly): General Notes: The work of the Society at home is shaped by the growing need of fresh literature of spiritual stimulus for the people at large, and of attractive forms of simple Christian teaching for the many-tongued immigrants who swarm on the docks and the streets of our cities. Abroad, its work takes form through the discovery by missionaries that a printed book or leaflet goes farther and speaks more persistently than a man can do. The devotional and evangelistic section of the Society's publications is large. But its works of exposition, of apologetics, of biography, and of literature for the home circle are also important and valuable. The total issues of the Society since its foundation amount to 33,020,625 volumes, 450,451,810 tracts, and 267,309,068 periodicals. A large percentage of its publications are found in the Spanish language, which gives them entrance to a great territory, including South America, Central America, Mexico, Cuba, Porto Rico and the Philippines. The grants of the Society to Foreign Missions amount to about $4,000 per year.

Moody Bible Institute Colportage Association (1894).

Headquarters: 250 La Salle avenue, Chicago, Ill.; Sup't and Editor: Mr. A. P. Fitt; Treasurer: A. F. Gaylord; Denomination: Interdenominational; General Notes: Founded by Mr. D. L. Moody, the aim of the Association is to oppose the flood of vicious literature by pure and helpful literature at a low price, and to carry the Gospel where Church privileges are lacking. Over 4,000,000 copies of the Moody Library have been published.

Christian Knowledge.

Society for Promoting (1698): Headquarters: Northumberland avenue, London, W. C., England; Denomination: Church of England; Secretaries: Rev. W. O. B. Allen, M. A., Rev. Edmund McClure; Treasurers: W. H. Clay, Esq., Hon. Alan Gibbs, D. Howard, Esq., the Bishop of Islington (the Treasurers are also the incorporated Trustees); Field: The United Kingdom, the British Colonies, and Mission Fields of the Church of England; Income, year ending March 31, 1906: $277,784.94 (57,903 pounds); Expenditure: $226,438.24 (46,530 pounds); General Notes: The foreign mission work of the Society includes the endowment of bishoprics of which it has helped upward of 65 at a cost of much more than $580,000 (120,000 pounds), and aiding the church establishment in

various mission fields, educational enterprises, Medical Missions, and the publication of books and tracts in more than a hundred languages and dialects.

Religious Tract Society (1799).

Headquarters: 65 St. Paul's Churchyard, London, E. C., England; Denomination: Interdenominational; Hon. Secretaries: Rev. Canon Fleming, B. D.; Rev. J. Monro Gibson, D. D.; Secretaries: Rev. A. R. Buckland, M. A.; James Bowden, Esq.; Assistant Secretary: Rev. C. H. Irvin, M. A.; Treasurer: W. F. A. Archibald, Esq.; Field: Great Britain and Ireland, France, Belgium, Switzerland, Italy, Spain, Portugal, Germany, Holland, Denmark, Sweden, Norway, Russia, Greece, Austria-Hungary, Bohemia, Turkey, India, China, Japan, Philippine Islands, Africa, America, Australasia, Polynesia; Missionary Income, year ending March 31, 1906: $95,436.86 (19,574 pounds); Expenditure: $97,401.46 (19,974 pounds); General Notes: The Society reports 542 new publications during the year. Including cards and periodicals, the total publications issued were 26,644,080 (10,640,000 were tracts). The Society has its representatives in the form of money or of material in the Christian work of all the great mission fields.

China · Christian Literature Society For, formerly Society for the Diffusion of Christian and General Knowledge among the Chinese (1887).

Headquarters: Shanghai, China; Denomination: Interdenominational; Secretary: Rev. Timothy Richard, 44 Boone road, Shanghai, China; Treasurer: H. W. Brazier, Esq.; Field: China; Income: About $30,000 (Mex.); Expenditure: $30,000 (Mex.) for publication work, the Missionary editors being supported by their respective missions; Organ: Review of the Times; Chinese Weekly; Chinese Christian Review. London Committee: Headquarters: London; Secretary: Mr. A. Kenmure, Foreign Missions Club, 151 Highbury New Park, London, N.; Treasurer: A. M. Townsend, Esq., Hong Kong and Shanghai Bank, 31 Lombard street, London, E. C.; Income, year ending March 31, 1906: $5,995 (1,199 pounds); Organ: China, quarterly.

Christian Literature Society for India.

Headquarters: 9 Duke street, Adelphi, London, W. C.; Secretary: Rev. George Patterson; General Notes: The Society is the representative of the Christian Literature Society in India, which has been long directed by Dr. John Murdock, and has done much through its various branches to educate and to provide with healthful, stimulating books the young people of different parts of India and Ceylon.

VARIOUS SPECIAL ORGANIZATIONS

The Salvation Army (1865).

International Headquarters: 101 Queen Victoria street, London, E. C., Eng.; Denomination: Interdenominational; General William Booth; Chief of Staff: Wm. Bramwell Booth; Fields: Great Britain and Ireland; Denmark, Finland, France, Germany, The Netherlands, Norway, Sweden, Switzerland, Australia, New Zealand, Malaysia, Japan, India, Ceylon, South Africa, Canada, West Indies, United States, Argentina; General Notes: The number of officers and cadetsis 14,439; local officers, 44,489; Bandsmen, 18,737; Corps and outposts or Stations, 7,085; Social Institutions, 736; Schools, 485; Periodicals, 66. This body is a force of men and women brought together by love to God and man for publishing His salvation to the whole world, and for ameliorating the condition of the outcast and the fallen. Its underlying principles are help for the worst, work for the willing, a chance for all with change of circumstances and ultimate physical, social and moral regeneration.

The headquarters for the United States are at 120-124 West Fourteenth street, New York; and the territorial commander is Evangeline Booth.

Student Volunteer Movement (1888).

Headquarters: 3 West Twenty-ninth street, New York; Denomination: Undenominational; Secretary F. P. Turner; Field: The colleges and universities of the United States; General Notes: The work of this organization among the colleges and universities results not merely in increasing intelligent sympathy with missions, but also in a permanent deepening of spiritual life. It has been (Dec. 31, 1904) the instrument of directing to the foreign missionary field 2,500 young people under different societies.

United Society for Christian Endeavor (1885).

Headquarters: Tremont Temple, Boston, Mass.; Denomination: Interdenominational; General Secretary: Von Ogden Vogt; Treasurer: William Shaw; Field: United States, Europe and all Missionary lands; General Notes: The CE has about 65,000 Societies connected with it in all parts of the world, and a memberhsip of about 3,900,000; Organ: Christian Endeavor World.

Young People's Missionary Movement.

Headquarters: 156 Fifth avenue, New York; Denomination: Interdenominational; Secretary: Mr. Charles V. Vickrey; Field: The United States; General Notes: This organization, composed of representatives of 15 or more missionary societies, has attained remarkable success in fostering an intelligent study of missions, home and foreign, among the young people. It works by means of

erature carefully prepared and selected, and issued through the nominational publishing agencies; by public meetings, and pecially by conventions of the leaders of Young People's Societies ld in different parts of the country.

Young Men's Christian Association.

International Committee of the (1889): Headquarters: 3 West venty-ninth street, New York; Denomination: Undenominational; cretaries: John R. Mott, H. P. Andersen; Treasurer: Frederick Schenck; Field: The Committee is the executive of the Associa-ons of North America; Organ: Foreign Mail; General Notes: The n of the Foreign Department is to transplant the principles of e Association to non-Christian countries. Associations are ganized among students, among railway men, among soldiers and her classes. A secretary is sent to the field only at the call of e representatives of missionary societies in that field. At the esent time there are about 300 Associations in non-Christian untries. At the beginning of 1906 there were 50 Association cretaries located in 11 different countries. Among the most portant events of recent months are the continuation of the work the Japanese Associations among the soldiers in Manchuria; the vance in Bible study; the inauguration of work among railway ıployees in India; and the subscribing of $200,000 for the ection of buildings in various lands; and the inauguration of a rward movement in South America.

Young Women's Christian Association.

World's Headquarters: 25 and 26 George street, Hanover uare, London, W., England; Denomination: Interdenomination-; General Secretary: Miss Clarissa Spencer; Cor. Secretary; Miss hel Stevenson; Treasurer: Miss Morley; National Headquarters: nada, 23 St. George's street, Toronto, Ontario; Secretary: Miss Burgess; France, Privas Ardeche; Secretary: Mlle. Rourin; Ger-any, Berlin, N. 4, Tieckstrasse 17; Secretary: Fraulein Gertrud uller; Italy, Turin; Secretary: Miss E. Meynier; India, Bombay, W. C. A. Building; Secretary: Miss A. G. Hill; Norway, 6 St. afsgade, Christiania; Sweden, 46 Malmkilnadsgatan, Stockholm.

Young Women's Christian Association, American Department (1894).

Heaquarters: 289 Fourth avenue, New York; and Hartford ilding, Chicago, Ill.; Denomination: Interdenominational; Secre-ry: Chicago, Miss Mabel Cratty; New York, vacant; Treasurer cting): Miss Maude Daeniker, New York City; Field: The orld's Y. W. C. A. Association includes this as one of its depart-ents; Organ: The Evangel.

CONFERENCES OF THE FOREIGN MISSIONARY SOCIETIES.

British Missionary Societies.

Secretaries, Association of the: This Association is composed of official delegates from a number of missionary societies in Great Britain and Ireland, and affords a valuable means of consultation upon questions of general missionary policy and special interests affecting the societies.

The Secretary of the Association is the Rev. John H. Ritson, 146 Queen Victoria street, London, E. C.

German Evangelical Missionary Societies.

Committee of the (Ausschuss der Deutschen Evangelischen Missionsgesellschaften); The German missionary societies (the Basel Society included) elect each year a committee of five members, which meets whenever necessary at the call of the secretary. The Committee has advisory functions when requested by any society to discuss questions that affect the interests of all the missionary societies. It also represents the whole group of societies, when necessary, in their relations with the Government, thus avoiding any annoyances that might arise were each one of the Societies to approach the Government separately upon every question of general importance. The Committee has rendered the Societies valuable service. The members of the Committee for 1905 were: Bishop Dr. Buchner of the Moravian Missions, Dr. Oehler of the Basel Missionary Society, Rev. Hausleiter of the Rhenish Missionary Society, Dr. von Schwartz of the Leipzig Missionary Society, Dr. Merenski of the Berlin Missionary Society.

Mission Boards of the United States and Canada.

Annual Conference of; Secretary: Mr. W. H. Grant, 156 Fifth avenue, New York.

This Annual Conference is composed of the executive officers and members of the Foreign Mission Boards. Its object is the discussion of questions of administration in Foreign Missions, and the value of such discussion is very great. The program of the Thirteenth Annual Conference, held in Nashville, Tenn., Feb. 27 and 28, 1906, may convey some idea of the scope of these conferences, as follows: Shall there be one Protestant Church in Korea?; Anglo-American Communities on Mission Fields; Spiritual Movements and Needs in Russia; Church Union in Canada; Necessary decrease of American Missionaries as native Ministers increase; Conditions on the Congo; Missionary Periodicals; the Church Missionary Society and the co-operation of its constituency; an Interdenominational Missionary Month, for annual stimulus of missionary interest at home; the Layman in the Evangelization of

the World. The different societies of different religious denominations attend these conferences year after year, but there is no permanent organization aside from the Committee of Arrangements chosen each year to organize the next Conference. The next meeting is appointed to be at Philadelphia, January 9 and 10, 1907.

The International Missionary Union (1883).

This Missionary Union is composed of returned missionaries of all denominations, and holds an annual convention in June of each year at Clifton Springs, N. Y., for the discussion of Foreign Missions, their condition, progress, and needs. The secretary is Rev. H. A. Crane, Canisteo, N. Y.

WOMEN'S COMMITTEES FOR THE UNITED STUDY OF MISSIONS.

Central Committee on the United Study of Missions.

Chairman: Mrs. N. M. Waterbury, Ford Building, Boston; Secretary: Miss C. Butler, Newton Centre, Mass. The Committee has secured the publication and the circulation of over 250,000 copies of six books on Foreign Mission Fields, which have been used in study classes of many denominations.

Interdenominational Committee for Home Mission Study.

President Miss M. Helm, Nashville, Tenn.; Secretary and Treasurer: Miss A. M. Guernsey, 17 Webster Place, East Orange, N. J. The Home Mission Studies prepared under the auspices of the Committee have met with a wide approval in many denominations, uniting the Home missionary women upon one common line of study and thought.

BUREAU OF MISSIONS.

The Bureau of Missions was organized to preserve and develop the missionary exhibit and library gathered at the time of the Ecumenical Conference on Foreign Missions of 1900. Later its scope was enlarged to include the distribution of missionary information.

The trustees of the Bureau include representatives of different denominations, and its advisory board, made up of missionary specialists, is also broadly interdenominational in character.

Thus constituted, the Bureau is incorporated under the laws of the State of New York. It was formally appointed by the Executive Committee of the Ecumenical Conference to take charge of and hold in trust the archives, reports, and other property of the Ecumenical Conference. This action was formally confirmed and approved by the foreign missionary societies of the United

States and Canada at the conference of their officers, held in Toronto, in February, 1902, the conference voting also to commend the Bureau to the co-operation of the several boards and of all interested in the purposes of such an organization. Headquarters and Library, Room 81 Bible House, New York.

SECTION XXII.

Churches and Missions in Foreign Parts.

I. AFRICA.

Algeria.

A French posesssion in Africa. Area, 184,474 square miles. Population, 4,739,500. Religion: This is a Mohammedan country, and the French policy is to limit Christian missionary activity among Mohammedans by rather strict police regulations. There is, however, a very considerable foreign Christian population in Algeria. There are about 4,100,000 Mohammedans; 57,000 Jews, and 583,000 Christians (Roman Catholics, 527,000; Eastern Churches, 25,000; Protestants, 31,000). The Roman Catholics are under the Archbishopric of Algiers and report 385 priests with 132 stations and out-stations. The Protestant congregations number 21, besides the North Africa mission, the French Society for the Evangelization of the Jews, the Swedish Missionary Society, Miss Trotter's Mission School enterprise, and the Christian Missions. These missions have 6 stations and 32 missionaries, men and women.

Angola.

A possession and colony of Portugal in West Africa. Area, 484,800 square miles. Population, 4,119,000. Religions: Christian (Roman Catholic, 815,000; Protestant, 4,500,) 819,500; Animist fetish worship, 3,290,000. The Protestant societies are, Congregationalists, Baptists, Methodist Episcopal and Christian. These societies have 46 stations and out-stations; 50 schools of all grades; 4,235 scholars under instruction; 6 hospitals and dispensaries; 2 publishing houses; 1,071 communicants, and 8,000 reputed Protestant Christians.

British Central Africa.

A British Protectorate established on the western shores of Lake Nyasa and in the Shire country to the south of that lake. Its area is 42,217 square miles and its population (1901) is about 909,000, of whom about 450 are Europeans and 250 are East Indians

in Government service. The religions found here are Animist fetish worshippers, 598,000; Mohammedans, 300,000; Christians (Roman Catholics, 1,000; Protestants, 10,000), 11,000. The Roman Catholics report 10 missionary priests, with 2 schools. The Protestant Missionary forces are represented by the Universities Mission among the Yao tribes, east of the Shire River, south of Lake Nyasa, and on the Likoma Island and at various points on the east shore of the lake; the United Free Church of Scotland on the west shore of the lake; the South Africa Dutch Reformed Ministers' Union, in the Angoni hills, west of the lake; the Church of Scotland at Blantyre in the Shire region, south of the lake, and the Zambesi Industrial Mission, west and northwest of Blantyre. All together, these societies report 376 stations and out-stations; 180 missionaries; 977 native workers: 759 schools, with 52,504 scholars; 19 hospitals and dispensaries; 2 printing houses, and 17,046 professed Christians, of whom about 8,000 are communicants.

British East Africa Protectorate.

Area, 350,000 square miles. Estimated population, 4,000,000, of whom 25,000 are Asiatics and about 500 Europeans. The islands of Zanzibar and Pemba, ruled by their native Sultans under the same British Commissioner, have an area of 1,020 square miles and a population of about 200,000, of whom 10,000 are Asiatics and 500 Europeans. The religions found in East Africa and Zanzibar are: Mohammedans (the number in each case is an estimate), 800,000; Animist fetish worshippers, 3,161,000; Hindus, 20,000; Buddhists and Confucianists, 5,000; Jews, 1,500; Christians (Oriental Church, 500; Roman Catholics, 3,500; Protestants, 9,000), 13,000. The Roman Catholic missions report 6 stations, with 5 schools. There are 38 missionaries, mostly belonging to the Congregations of the Holy Ghost and of the Sacred Heart of Mary. The Protestant missionary societies working in this region are: The Church Missionary Society, the Church of Scotland, the United Methodist Free Churches (British), the Neukirchen Mission Institute (German), the Africa Inland Mission, the Scandinavian Alliance of America, the American Friends (Industrial Mission), and (Zanzibar) the Universities Mission to East Africa. All together, these societies report 160 missionaries; 205 native workers; 89 stations and outstations; 255 schools; 4,019 scholars; 3 hospitals or dispensaries; 1 printing house, and 9,072 professed Christians, of whom 2,806 are communicants.

Congo Independent State.

A vast region in West Central Africa closely allied to Belgium and ruled by the King of the Belgians. Area (estimated), 900,000

square miles. Population (estimated), 30,000,000, of whom (1902) 2,346 are European or American. Religions: Animist fetish worshippers, 29,370,000; Mohammedans, 600,000; Christians, 32,000 (Roman Catholics, 17,000; Protestants, 15,000). The Roman Catholic missions are carried on by the Algiers Missionary Society, the Belgian Foreign Missions Work, and the order of the Sacred Heart of Jesus. These have 99 missionaries, with 48 schools. Other statistics are not given. The Protestant missions are the Baptist, Presbyterian, The Brethren, Disciples, and Christian Missionary Alliance. Together, these societies report 656 stations and out-stations in the Congo State; 190 missionaries; 1542 native workers; 548 schools; 16,600 scholars, and 25,697 professed Christians, of whom 15,000 are communicants.

A matter of great importance to the missions is the atrocious conduct of agents of the Belgian Commercial companies in oppressing and maltreating natives. The impression has gone abroad among the people that the Christian government is on the whole worse than that of the Arab slave raiders. Missionaries have protested against the outrages; and one result has been what is to be expected from small and small-minded officials—attempts first to prevent natives from visiting the missionaries, and next to silence the missionaries by arbitrary use of power. There is some talk of expelling Protestant missionaries from the country. Meanwhile the infamies to which the natives have been subjected have been followed by reprisals.

Dahomey.

A French possession on the West Coast of Africa. Area, 60,000 square miles. Population, about 1,006,000. Of these nearly 700,000 are Animist fetish worshippers, 295,000 Mohammedans, and about 6,000 Christians (Roman Catholics, 5,000; Protestant, 1,000). There are 22 Roman Catholic missionaries connected with the Lyons Missionary Society, with 15 schools and 8 benevolent establishments. The Wesleyan Methodist Missionary Society, with a station at Porto Novo on the coast, is the only Protestant Mission. It has 2 missionaries, 45 native workers, 24 stations and out-stations, 10 schools, 712 scholars, and 1,400 professed Christians, of whom 539 are communicants. The missionaries of the Wesleyans in Dahomey are of French nationality, and, therefore, are less obnoxious to the authorities than Englishmen would be.

Egypt.

A tributary province of Turkey, ruled by a hereditary prince or Khedive under advisory control of England. Area (exclusive of the Sudan), 400,000 square miles. Population, (1897), 9,734,000. Religions: Mohammedans, 8,979,000; Jews, 25,000; Christians,

731,000 (Roman Catholics, 56,000; Oriental Churches, 648,000; Protestants, 27,000). The Roman Catholic missionaries are from the Lyons Society for African Missions and the Minor Franciscans of Rome. They number 94 foreign and 11 native priests, with 84 schools and 20 orphanages and other charities. The Protestant societies working in Egypt are the United Presbyterian (U. S.), the Church Missionary Society, the North Africa Mission, the Egypt General Mission, the Peniel Missionary Society, the Church of Scotland Jews Committee, the London Jews Society, the International Medical and Benevolent Association.

Seventh Day Adventist, the Sudan Pioneer Mission (German), and the Kaiserwerth Deaconesses. Together, these societies report 166 stations and out-stations, 70 missionaries, 682 native workers, 197 schools, 17,284 scholars, 16 hospitals or dispensaries, 1 publishing house, and 32,600 professed Evangelical Christians, of whom 10,000, are communicants.

Eritrea.

An Italian colony in East Africa, bordering on the Red Sea. Area, about 88,500 square miles. Population, about 450,000, of whom (1899) 2,000 are Europeans. Religions: Mohammedans, 100,000; Animist fetish worshippers, 320,000; Christians, 30,000 (Romish Catholics, 17,000; Eastern Churches, 12,000; Protestants, 1,000); Jews, 500. The Roman Catholic Missionaries are Franciscans (Minor Capuchins), and they have 53 priests and 4 schools, besides other charities. The Protestant missionaries are those of the Swedish National Society. They have on the borders of Abyssinia 10 stations and out-stations; 34 missionaries, men and women; 32 native workers; 15 schools, 356 scholars; a hospital and dispensary; a printing house, and 566 professed Evangelical Christians, of whom 252 are communicants.

French Congo.

A French possession in Western Africa, extending from the Atlantic Ocean inland along the right bank of the Congo River. Area, about 450,000 square miles. Population estimated at about 10,000,000, but such estimates are little more than guesses, since the interior is still little known. Religions (any numbers given are of the same quality as those relating to population): Animist fetish worshippers are said to number about 6,000,000; Mohammedans, 3,500,000, and Christians (Roman Catholics, 5,000; Protestants, 1,000), 6,000. The Roman Catholic missions are connected with the Algerian Society, and have 46 missionaries and 26 schools. Protestant missions are conducted by the Presbyterian Board (N) and the Paris Evangelical Society. Together, these societies have 35 missionaries, 28 native workers, 13 stations and out-stations, 8

schools, 328 scholars, and 1,200 professed Christians, of whom 700 are communicants.

French Guinea.

A posesssion of France in West Africa. Area, 95,000 square miles. Population, 2,200,000. Religions: There are estimated to be in this territory about 1,000,000 Mohammedans, 1,200,000 Animist fetish worshippers, 1,000 Roman Catholic, and 500 Protestant Christians.. The Protestant missionary enterprise is carried on by the Pongas Mission, a West Indian mission undertaken in order to make amends to Africa "for the wrongs inflicted upon it by England and her colonies." The missionaries from the West Indies are colored men specially trained for this work. They occupy 8 stations. The Roman Catholic mission is conducted by 8 missionaries of the order of the Holy Ghost and the Sacred Heart of Mary. They have 8 schools.

Gambia.

A British colony and protectorate in Western Africa, lying on both sides of the Gambia River. Area, including both colony and protectorate, 4,569 square miles. Population, 91,000. Religions: Animist fetish worshippers, 50,000; Mohammedans, 35,000; Christians, 5,600 (Protestants, 1,800; Roman Catholics, 3,800). The Protestant missionary working here is the Wesleyan Methodist Missionary Society, with 9 stations and out-stations; 2 missionaries; 39 native workers; 4 schools; 448 scholars, and 1,500 professed Christians, of whom 870 are communicants.

German East Africa.

A German colony extending from the coast of the Indian Ocean to Lakes Tanganyika and Nyasa. Area, 384,000 square miles. Population, 8,000,000, of whom 1,500 are Europeans and 15,000 Asiatics. The religions found in the colony are: Animist fetish worshippers, 7,673,000; Mohammedans, 300,000; Hindus, 8,000; Buddists and Confucianists, 2,000; Christians, 17,000 (Roman Catholics, 5,000; Protestants, 12,000). The Roman Catholics report 43 missionaries at 4 stations, with 44 schools and 6 hospitals, 3,432 converts. The Protestant missions are carried on by the German East Africa Society, the Berlin, the Leipzig, and the Moravian Missions, the Church Missionary Society, and the Universities Mission. Together, they have 109 stations; 227 missionaries; 356 native workers; 310 schools; 13,372 pupils; 3 hospitals or dispensaries, and 12,199 professed Christains, of whom 3,436 are communicants.

The German missions at the north end of Lake Nyasa are

steadily progressing. The Universities Mission has taken an advance step in sending unmarried women missionaries to its station in the Rovuma River district, in order to try to gain a hearing among native women.

German South West Africa.

A German possession and colony with an area of 322,450 square miles. Population (estimated), 205,000, of whom about 5,000 are Europeans. The native population consists of several different tribes. The boundary between Bantus and Hottentots passes through this territory. The Hereros and Ovambos of the North are Bantus, and the Namaquas of the South are of Hottentot stock. The "Bastards" are an unclassed mixture of Dutch, Bushman, Hottentot, and Malay blood, found also in the South. The religions of the country are: Animist fetish worshippers, 170,000; Christians, 30,000 (Roman Catholic, 12.000, Protestants, 18,000). The Roman Catholic missions form the ecclesiastical prefecture of Cimbebasia. They report 47 priests, and 30 schools, with 10,650 adherents. The Protestant missions are conducted by the Rhenish and the Finnish Missionary Societies. Together, these societies have 58 stations and out-stations, with 72 missionaries, 78 schools, 4,304 scholars, and 12,772 professed Christians, of whom 4,000 are communicants.

Gold Coast Colony.

A British colony in West Africa. Area (including Ashantiland) about 71,300 square miles. Population (1901), 1,486,000, of whom 650 are Europeans. Religions: Animist fetish worshippers, 1,412,000; Mohammedans, 32,000; Christians 41,000 (Protestants, 35,000; Roman Catholics, 6,000). The Roman Catholic missions are connected with the Lyons Society for African Missions, and report 16 missionaries with 13 schools and 9 charities. There appear to be 8 stations and out-stations. The Protestant societies are the Basel Society, the Wesleyan Methodist Society, the Baptist (U. S.). Together, these report 895 places where regular worship is held; 95 missionaries, men and women; 1,159 native workers; 260 schools; 13,153 scholars; 1 dispensary, and 34,935 professed Christians, of whom 18,565 are communicants.

Kamerun.

A German colony and posesssion in West Africa, adjoining Nigeria and extending from the French Congo to Lake Chad. Area (estimated) 191,000, square miles. Population (estimated), 3,500,000. Religion: Animist fetish worshippers, 2,900,000; Mohammedans, 500,000; Christians, 16,500 (Roman Catholics,

2,500; Protestants, 13,000). The Roman Catholic missionaries are from the Pious (Pallotin) Society of Rome. The Protestant missions are those of the Basel Society, the German Baptists of Berlin, and the American Presbyterians (North). Together, these societies report 300 places occupied as stations or out-stations; 118 missionaries, men and women; 302 native workers; 279 schools; 10,090 scholars; 7 hospitals or dispensaries, and 13,152 professed Christians, of whom 6,773 are communicants.

The liquor traffic is a serious obstacle to progress in this field. But little by little the people are learning that to be a Christian means much more than to make professions. There is a steady increase in the number of those who lead lives marked by moral principle.

Lagos.

A British colony and protectorate in West Africa, since May, 1906, included in South Nigeria. Area (including the protectorate of Yorubaland), 28,910 square miles. Population (estimated 1901), 1,500,000, of whom 308 are Europeans. Religions: Animist fetish worshippers, 1,380,000; Mohammedans, 70,000; Christians, 47,000 (Roman Catholics 15,000, Protestants 32,000). The Roman Catholic missions belong to the Lyons Institute for African Missions. They report 27 priests, 24 schools, and 16 orphanages or other charitable works. The Protestant Missionary Societies are the Churh Missionary Society, the Wesleyan Methodist Missionary Society, the Southern Baptist Convention (U. S.), and the National Baptist Convention (U. S.). These societies together report 189 stations and out-statoins; 55 missionaries; 317 native workers; 110 schools; 6,394 scholars; 3 hospitals and dispensaries, and 32,091 professed Christians, of whom 10,026 are communicants.

Liberia.

An independent republic on the West coast of Africa originating in the colonization of freed slaves, chiefly from America. Area, about 35,000 square miles, of which but a narrow strip is effectively administered by the government, the interior being largely in the hands of savage tribes. Population, about 2,060,000, of whom 60,000 are of American origin. Religion: Christians (Protestants), 65,000; Animist fetish worshippers, 1,995,000. Missionary operations are carried on by the Protestant Episcopal Domestic and Foreign Missionary Society, the Methodist Episcopal Missionary Society, the Board of Foreign Missions of the General Synod of the Evangelical Lutheran Church of the U. S. of America, and the African Methodist Episcopal Church of the U. S. Thees societies together report 168 stations; 93 missionaries; 182 native workers; 73 schools; 4,506 pupils; 2 dispensaries; 1 printing enterprise, and

14,900 professed Christians of whom 7,252 are communicants. The Lutheran Mission is attempting to open a series of stations among the tribes of the inland districts.

Madagascar.

The third largest island in the world. It is classed as an African island, although Malay blood preponderates in the population. It is a colonial possession of France. Area (with its adjacent islands, including the Comoro Is.), about 227,750 square miles. Population (1901), 2,305,000. Religions: There are estimated to be in the island and dependencies: 1,975,000 Animists; 6,000 Mohammedans; 2,000 Hindus, and 517,000 Christians (Roman Catholics, 79,000; Protestants, 438,000). The Roman Catholic missionaries are reported to number 51, with 348 stations and out-stations. The Protestant missionaries are connected with the LMS, the Paris Society, the Friends (English,) the Norwegian Missionary Society, and the SPG. These societies together have in Madagascar 1,852 stations and out-stations; 227 missionaries, 5,816 native workers; 1,951 schools; 92,126 scholars, and 355,717 professed Christians. A terrible epidemic of malarial fever destroyed many lives in Madagascar in 1903.

Mauritius.

An island and British colony lying east of Madagascar and commonly reckoned among the islands dependent upon Africa. Area, 705 square miles. Population (1901), 370,000, the larger part of whom are negroes. Religions: Hindus, 206,000; Buddhists and Confucianists, 3,000; Mohammedans, 41,000; Christians, 120,000 (Roman Catholics, 113,000; Protsetants, 7,000). The Roman Catholic clergy are 48 in number (6 Jesuits, 11 from the Congregation of the Holy Spirit and Sacred Heart of Mary, and the remainder parish priests). Protestant missions have 2,641 baptized Christians.

Morocco.

An independent Mohammedan empire in North Africa. Area, about 210,000 square miles The southern frontier, however, is not defined. Population (estimated), about 5,500,000. Several authorities insist that 2,750,000 is more nearly correct. Religions: The religion of the State is Mohammedanism, with about 5,000,000 adherents. Jews number 150,000, Christians, 9,000 (Roman Catholics, 5,000; Eastern Churches, 3,000; Protestants, 1,000), and about 300,000 are pagan Spirit worhsippers, though generally reckoned as Mohammedans. The Roman Catholics report 36 priests in Morocco. The Protestant missionaries belong to the North Africa

Mission and to the Gospel Missionary Union (U. S. A.). They report 25 missionaries, of whom 19 are women; 7 stations; 6 hospitals or dispensaries, and 220 scholars under instruction. There is little religious liberty in Morocco, and while missionaries are constantly encouraged by inquiry as to the doctrines of Christianity, they have baptized but few Mohammedans.

Nigeria.

A British protectorate and possession in West Africa lying on both sides of the Niger River and extending northward and eastward to Lake Chad. It is divided for administrative purposes into Northern and Southern Nigeria. Area, about 370,000 square miles (Northern Nigeria, 320,000; Southern Nigeria, 50,000). Population, about 25,000,000. Religions: Mohammedans, 10,000,000; Animist fetish worshippers, 14,975,000; Christians, 24,000; (Roman Catholics, 18,000; Protestants, 6,000). The Roman Catholic missions are from the order of the Holy Ghost and Sacred Heart of Mary, and have 9 missionaries, with 5 schools. The Protestant missionary societies are the Church Missionary Society, the United Free Church of Scotland, the Qua Iboe Mission, the Sudan United Mission, and the Primitive Methodists. These societies report 102 stations and out-stations; 109 missionaries, men and women; 198 schools, with 4,817 scholars, and 5,955 professed Christians, of whom, 2,053 are communicants.

Portuguese East Africa.

A possession and colony of Portugal. Area, 301,000 square miles. Population, 3,120,000. Religion: Animist fetish worshippers, 3,000,000; Mohammedans, 100,000; Hindus, 3,000; Christians (Roman Catholics, 10,000; Protestants, 7,000), 17,000. The Protestant missionary forces are represented by the Universities Mission (Unangu), Methodist Episcopal, Wesleyan Methodist, the Free Methodists of America, and the Swiss Romande Mission. These societies together have in this region 56 missionaries, men and women; 186 native workers; 150 stations and out-stations; 76 schools, with 1,759 pupils; 1 hospital; 1 dispensary, and 7,100 professed Christians, of whom 2,013 are communicants. The Congregationalists have newly occupied a station at the seaport of Beira.

Rio Muni.

A Spanish possession of the Gulf of Guinea, West Africa, lying south of Kamerun. Area, about 9,000 square miles. Population (estimated), 40,000. With this may be grouped the islands

of Fernando Po, Corisco, and Anno Bon, also belonging to Spain. Area, about 850 square miles. Population, about 34,000. Religions in the islands and the colony on the mainland: Animist fetish worshippers, 60,000: Christians, 7,000 (Roman Catholics, 6,500; Protestants, 500). The Roman Catholic missions are carried on by the Spanish Congregation of the Sacred Heart of Mary. They report 14 stations and out-stations, and 24 priests. Protestant missions are carried on by the Presbyterian Church of the U. S. (N) in the Rio Muni territory on the mainland, with 5 stations and out-stations; 5 missionaries; 17 native workers; 7 schools; 150 scholars, and about 600 professed Christians, of whom 200 are Church members. On the island of Fernando Po, the Primitive Methodists have a mission, with 4 stations and out-stations; 3 missionaries; 4 native workers, and 100 professed Christians.

Senegal.

A French colony in West Africa, lying between the River Gambia and the Sahara, and extending along the Atlantic coast to the Spanish possessions of Rio De Oro and Adrar. With the adjacent protectorate the area is about 200,000 square miles, and the population about 3,200,000. The religions found in the colony are: Mohammedans, 1,800,000; Animist fetish worshippers, 885,000; Christians, 15,500 (Roman Catholics, 15,000; Protestants, 500). A Protestant mission is conducted by the Paris Evangelical Missionary Society with 3 missionaries and 2 schools.

Sierra Leone.

A British colony and protectorate on the West Coast of Africa, formerly a depot for slaves, freed by warships on the high seas. Area, 34,000 square miles. Population, 1,077,000. Religions: Animist fetish worshippers, 1,005,000; Mohammedans, 18,000; Christians, 53,000 (Roman Catholics, 5,000; Protestants, 48,000). The Roman Catholic missionaries belong to the Order of the Holy Ghost and the Sacred Heart of Mary, and number 10, with 6 schools. They intend to increase their force and press the work with more energy. The Protestant societies in the colony and protectorate are the Church Missionary Society, the Wesleyan Methodist, the United Methodist Free Church, and the Wesleyan Methodist Connexion of America. Together, these societies (excepting the Christian Alliance which gives no detailed statistics) report 180 stations; 42 missionaries; 802 native workers; 117 schools; 8,925 scholars; 1 dispensary, and 44,010 professed Christians, of whom 17,696 are communicants. The work of the mission of the United Brethren is carried on by educated natives of Africa under a white superintendent.

South Africa.

The British territories familiarly called by the general name of South Africa, comprise Cape Colony, Natal, Orange River Colony, Transvaal, Basutoland, the Bechuanaland Protectorates, and the vast expanse of land, both north and south of the Zambesi River, which is now in process of development by the British South Africa Company, and is known as Rhodesia, or called by the names of the tribes inhabiting the different portions of it, Matabilliland, Mashonaland, and in its northwestern part, Barotsiland.

The nature of the population of South Africa makes it of enormous strategic importance with regard to any question of civilization or the evangelization of the African Continent. Its southernmost section is a province of Christendom, with a large population of Europeans—British and Dutch—and a colored population of mixed origin which has, on the whole, adopted European ideas, habits, and to some considerable extent, Christian principles. To the northward, however, of this comparatively narrow belt the vastly preponderating element of the population is one or another tribe of that Bantu race, which has yet somewhat to say respecting the form of development these territories shall take. South Africa has among its inalienable belongings a negro problem. In essence, this problem is merely that of recognizing in the native populations their manifest destiny of fellow citizenship, hoping that a broad, tolerant, unselfish spirit may rule both whites and blacks as they find purpose and place for developing their great wasted resources. The question waits, but will not always wait unsettled. To us it is clear that the Gospel of Jesus Christ is the solvent. Gospel principles must somehow dominate both the enterprising, impatient and aggressive white, and the easy-going but jealous and suspicious black. These facts give enormous importance to the misionary enterprises that abound in South Africa.

Basutoland:

A British possession in South Africa. It is governed by a Resident Commissioner under the Higher Commissioner for South Africa. Population (1903), 348,000 of the Bantu race, native chiefs having authority in the various districts.

Missionary enterprises: 1. The Paris Evangelical Missionary Society (1833) has 22 stations; 197 out-stations; 40 missionaries; 460 native workers; 205 schools; 12,436 scholars. These schools include a Normal School, an Industrial School, a Bible Training School, a Theological Seminary, and a High School for Girls. There is a publishing house at Morija. There are 22,356 persons known as Christians, of whom 14,950 are communicants. 2. The Society for the Propagation of the Gospel in Foreign parts (1875)

has 5 stations; 19 missionaries, and 14,021 professed Christians, of whom 1,500 are communicants. 3. Basutoland forms a part of the territory of the Roman Catholic Vicarate Apostolic of the Orange River Colony. Statistics given by the Church vary, but 4,000 seems to be a liberal estimate of the number of Roman Catholics in Basutoland. The total number of professed Christians is, therefore, about 40,500.

Special points of importance in the missions are the effect of a severe famine, which, while scattering the people somewhat, has diminished the number of native beer drinking parties, and consequently the temptations of the professed Christians. Notwithstanding the famine, the Paris Society reports that its 197 outstations have been supported entirely by local native contribution. The "Ethiopian movement" has drawn away a certain number of members from some of the mission churches. On the other hand, a number of those thus drawn away have returned repentant. As in many other African fields, paganism shows a stubborn power of resistance. The number of pagans still unmoved by Christian teaching is somewhat over 300,000.

Bechuanaland Protectorate:

A territory in South Africa lying between the Molopo River and the Zambesi, and ruled by native chiefs under the protection of the King of England. Area, about 210,000 square miles. Population, estimated at 200,000. Religions: Animist fetish worshippers 185,000; Christians (Roman Catholics, 3,000, Protestants, 12,000), 15,000. Protestant missionary forces in the Protectorate are the London Missionary Society, the Wesleyan Missionary Society, and the Hermannsburg Society of Germany. These societies together occupy 37 stations and out-stations, with 24 missionaries; 251 native workers; 58 schools; 2,631 scholars, and report 9,147 professed Christians, of whom 1,511 are communicants.

Cape Colony:

Area, about 276,800 square miles. Population (1904) 2,405,000. The religious classification of the people is as follows: Animist fetish worshippers, 1,262,000; Mohammedans, 21,000; Jews, 4,000; Christians, 1,141,000 (Roman Catholics, 23,000; Protestants, 1,118,000). The Roman Catholic Church organization depends on the apostolic Vicarship of the Cape of Good Hope, and the number of priests is set down as 221. The Protestants are of the Dutch Reformed Church, the Church of England, Presbyterians, Congregationalists (Independents), Wesleyans, and other Methodists, Lutherans, Moravians and Baptists. All these various bodies are doing effective work for the spiritual enlightenment of pagans

within and without the colony. Besides these local agencies, several missionary societies are working in the colony, viz., the Moravian Missions, the London Missionary Society, the United Free Church of Scotland, the Wesleyan Missionary Society, the Society for the Propagation of the Gospel in Foreign Parts, the Episcopal Church of Scotland, the Berlin, the Hermannsburg and the Rhenish Society of Germany, the African Methodist Episcopal Church, and the National Baptist Convention of America, the International Medical and Benevolent Association, Seventh Day Adventists, the Brethren, and the Salvation Army. These societies report 635 stations and out-stations; 304 missionaries, men and women; 952 native workers; 343 schools, with 18,544 scholars, and 64,666 professed Christians, of whom 33,212 are communicants.

Natal:

A British colony on the East Coast of South Africa, with an area of 42,000 square miles, and a population (1904) of 1,109,000. The religions found in Natal are: Animist fetish worshippers, 948,000; Mohammedans, 14,000; Hindus, 30,000; Buddhists and Confucianists, 12,000; Christians (Roman Catholics, 21,000; Protestants, 72,000), 93,000. The Roman Catholics report 50 missionary priests and 7 native clergy; 55 schools and 5 other charitable establishments. Eleven Protestant societies have enterprises in Natal, besides the local Anglican, Wesleyan, and Dutch Reformed congregations. These missionary societies are the Congregationalist, the United Free Church of Scotland, the South Africa General Mission, the National Baptist Convention (U. S. A.), the Berlin and the Hermannsburg Societies of Germany, the Swedish Holiness Union, the Norwegian Missionary Society, the Free Methodists of N. A., Salvation Army, and the Brethren. Together, these societies report 192 stations and out-stations; 106 missionaries; 612 native workers; 161 schools, with 7,016 scholars; 2 hospitals or dispensaries; 1 printing house, and 26,000 native professed Christians, of whom 15,585 are communicants.

Orange River Colony:

A British colony in South Africa. Area, 48,326 square miles. Population (1904), 365,000. Religions: Animist fetish worshippers, 115,000; Christians (Roman Catholics, 16,000; Protestants, 98,000), 114,000. The Roman Catholic interests are in charge of 14 missionaries, and 2 native priests, with 13 schools and 2 other charities. Protestant missionary activities are largely in the hands of the Dutch Reformed, the Wesleyan Methodist, and the Anglican church. Besides the religious work for both whites and natives conducted by these local church establishments, the Berlin Missionary Society has 33 stations and out-stations in the Orange

River Colony, with 18 missionaries, 148 native workers, 27 schools, 1,338 scholars, and 6,091 professed Christians; of these 839 were baptized during the last year, and 3,178 are communicants. The Salvation Army has 10 corps or stations with 22 officers.

Rhodesia:

The territory of the British South Africa Company, extending from the Transvaal northward to Lake Tanganyika and the Congo Free State. It is divided by the Zambesi River into Northern and Southern Rhodesia. Its area is about 264,000 square miles. The population is estimated at about 880,000, of whom 12,000 are Europeans, and about 1,100 are Asiatics. The religions found in Rhodesia are: Animist fetish worshippers, 840,000; Mohammedans, 1,500; Hindus, 1,000; Jews, 1,000; Christians (Roman Catholics, 5,000; Protesants, 20,000), 25,000. A railway connects Bulawayo in Rhodesia with Cape Town; another line connects it with Salisbury and, by way of Umtali, with the Portuguese seaport of Beira, and still another line has been carried to Victoria Falls on the Zambesi. All of these lines are used by the missionaries as aids in their enterprises. The Protestant missionary societies operating in Rhodesia are the London Missoinary Society in Matabililand and at the southern end of Lake Tanganyika; the Paris Missionary Society in Barotsiland north of the Zambesi; the Methodist Episcopal Missionary Society (USA) in the Umtali region, and the Congregationalist, in the Melsetter district. These societies together have 112 stations and out-stations; 70 missionaries; 171 native workers; 82 schools, with 6,018 scholars; 2 dispensaries, and 13,229 professed Christians, of whom 1,120 are communicants. There are also 3 corps of the Salvation Army.

The Transvaal Colony:

A possession of Great Britain in South Africa. Area, 112,000 square miles. Population estimated to be 1,354,000. The religions found in this colony are: Fetish-spirit worshippers, 1,033,000; Jews, 10,000; Christians (Roman Catholics, 34,000; Protestants, 256,000), 290,000. The Dutch Reformed Church is the largest of the different bodies comprised under the name of Protestant. Five missionary societies from abroad, besides the local churches, work for the evangelization of the native population. These are the WMS, the Berlin and Hermannsburg Societies, the ABCFM, and the Mission Romande. All together, these societies report 112 missionaries; 2,344 native workers, 289 stations and out-stations; 300 schools, with 14,674 scholars; 1 hospital, and 84,810 professed Christians, of whom 39,731 are communicants. Besides these there are 14 Salvation Army corps.

Sudan.

The French government having abolished the term "Sudan" as applied to the Western regions of Africa lying south of the Sahara, the name is used here as equivalent to the term "Egyptian Sudan." It is under Anglo-Egyptian rule. Its area is about 950,000 square miles (the western frontier being as yet indefinite). Population, about 3,500,000. Religions: There are estimated to be in the Sudan 2,500,000 Mohammedans; 990,000 Animist fetish worshippers; 2,000 Jews, and 6,000 Christians (Roman Catholics, 2,000; Oriental Churches, 3,000; Protestants, 1,000). The Roman Catholic missionaries number 14, with 10 schools and 4 orphanages. The Protestant missionaries belong to the Church Missionary Society, and United Presbyterians, and are chiefly occupied with the pagan tribes, since the British Government delays permission for missionary propaganda among Mohammedans. The societies together have 3 stations and out-stations; 8 missionaries; 3 native workers; 3 schools; 80 scholars.

Togoland.

A German colony in West Africa, situated between the Gold Coast Colony and Dahomey. Area (estimated), 33,000 square miles. Population (estimated), 900,000. Of these (1902) 159 are Europeans. Religions: Animist fetish worshippers, 885,000; Mohammedans, 12,000; Christians, 6,100 (Roman Catholics, 1,500; Protestants, 4,600). The Roman Catholic body working here is the Society of the Divine Work of Germany and Holland. Twelve priests are reported, with 20 schools and 5 orphanages and other charities. The Protestant societies are the North German and the Wesleyan Methodist Missionary Society. These two societies together report 78 stations and out-stations; 31 missionaries, men and women; 104 native workers; 69 schools, with 3,111 scholars, and 4,600 professed Christians, of whom 2,512 are communicants. The North German Society opened a Deaconess Station at Lome of H. M. Stanley, the explorer (in 1875).

2. AMERICA.

Note: Of the American continents, Latin America only is included in this survey.

Mexico.

The most progressive, perhaps, of the Latin American republics. Area, 767,000 square miles. Population (1900), 13,545,462. Of this number about 38 per cent. are Indians but partly civilized, and 43 per cent. are of mixed blood. Religions (1895): Roman Catholics, 13,380,245; Protestants, 40,445; Jews, 8,972; other religions, 61,900. Protestant missions in Mexico are as shown

in the following table, the names of the societies being arranged in the order of their entrance into the country:

NAMES OF SOCIETIES.		No of Missionaries, Men and Women	Native Workers, Men and Women	Stations and Out-Stations	Schools	Pupils under Instruction	Hospitals and Dispensaries	Publishing Houses Or Pub. Establ'mts	Communicants	Professing Christians
Am. Bapt. H. M. Soc.		5	21	37	13	956			710	710
Prot. Episcopal	1870	3	17	2	1				900	1,400
Am. Friends	1871	16	11	37	10	500	1		800	1,300
Am. Board C. F. Mis	1872	20	25	63	8	518			1,229	4,328
Presbyterian Bd. (N)	1872	21	101	229	33	1,345		1	4,600	5,014
Meth. Episcopal (S)	1873	34	100	168					5,814	5,814
Meth. Episcopal	1873	28	178	90	65	4,126		1	6,000	15,888
Presbyterian U. S. (S)	1874	5	10	64	27	384				3,225
South Bapt. Convention	1880	21	23	84	5	192			1,185	1,185
Woman's M. E South	1881	21	99	27	23	3,017				
†Cumberland Pres	1888	5		1	1	50				
"Brethren"	1890	6		1						
†Woman's Bapt. H. Mis.	1893	7	5	6	1	50				
Seventh Day Advent	1894	9	2	1				1		
Chris. Wom. B'd Miss.	1897	15	8	6	2	400		1		
Total		216	600	816	169	11,538	1	4	20,738	38,864

†No report received.

Central America—British Honduras.

A British crown colony on the Carribean Sea. Area, 7,562 square miles. Population (1901), 37,479. Protestant missions are carried on by the Wesleyan Methodist Missionary Society at 24 stations and out-stations, with 4 missionaries; 42 native workers; 13 schools; 1,074 scholars, and 3,600 professed Evangelical Christians, of whom 2,011 are communicants.

Costa Rico.

A Central American republic lying between Panama and Nicaragua. Area, 18,400 square miles. Population (1892), 243,205. Religion: Roman Catholic. There were in the Republic 3,021 Protestants in 1901. Protestant missions are conducted by the Wesleyan Methodist Missionary Society, the Central America Missionary Society, the Jamaica Baptist Missionary Society. Together, these societies report 14 stations and out-stations; 9 missionaries; 21 native workers; 1 school; 106 scholars, and about 1,000 professed Evangelical Christians, of whom 448 are communicants.

Guatemala.

The most western of the Central American republics. Area, 48,290 square miles. Population (1900), 1,647,300, of whom about 12,000 are of European descent, the greater part of the population Indians and half-breeds. Religion: Roman Catholic. Protestant missions are carried on by the Presbyterian Church of the U. S. (with 4 stations and out-stations; 3 missionaries; 5 native workers; 1 school; 35 scholars, and 41 communicants), by the Central American Mission, with 3 stations; 10 missionaries, and 6 native workers, and by the Pentecost Bands, with 4 missionaries.

Honduras.

A Central American republic lying between Nicaragua and Guatemala. Area, about 46,250 square miles. Population (including Roatan and Bonaco Islands, 1900), about 587,000, besides an unknown number of untamed Indians. Religion: Roman Catholic. Protestant missions are carried on by the Wesleyan Missionary Society, with 24 stations, and out-stations, mainly on Roatan Island, 3 missionaries; 35 native workers; 13 schools; 375 scholars, and 2,550 professed Evangelical Christians, of whom 734 are communicants.

Nicaragua.

The largest of the Central American republics. Area, 49,200. Population (1900), about 500,000, of whom 1,200 are of European blood, and 50,000 are Indians as yet uncivilized. Protestant missions are carried on in this republic by the Moravians on the Moskito Coast, and by the Central America Mission at Managua and vicinity. The Moravians have 32 stations and out-stations; 32 missionaries; 142 native workers: 3 schools; 118 scholars, and 6,231 professed Evangelical Christians, of whom 1,159 are communicants. The Central America Mission has 4 missionaries and 5 native workers.

Panama.

The republic of the canal. Area, 31,571 square miles. Population (including uncivilized Indians), estimated at 280,000. Religion: Roman Catholic. The Indians of the mountains still hold to their pagan faith. Protestant missions are conducted by the Jamaica Baptist Missionary Society, the Protestant Episcopal Church, the Presbyterian Church in (U. S. North), the Methodist Episcopal Church, and the South American Missionary Society, and the Wesleyan Methodist Missionary Society. These societies all together report 11 missionaries; 13 stations and out-stations

and 993 professed Evangelical Christians, of whom 493 are communicants.

Salvador.

The smallest of the Central American republics. It is the only one, also, to have sea coast solely on the Pacific Ocean. Area, 7,225 square miles. Population (1901), 1,006,848, of whom the greater part are of Indian and mixed race. Protestant missions are carried on here by the Central American Mission (U. S.), with 1 missionary and his wife, and one native worker.

South America—Argentina.

The Argentine Republic is the southernmost of the South American republics. Area, 1,135,840. Population (estimated, 1901), 4,794,149. Religions: Roman Catholics, 4,660,000; Protestants, 50,000; Jews, 17,000; Animists, 160,000. Protestant missions are carried on in Argentina by the Methodist Episcopal Church, (U. S.), the South American Missionary Society, Christian Missionary Alliance, the South American Evangelical Mission, and the Salvation Army. Together, these societies report 103 stations and out-stations; 101 missionaries, men and women; 300 native workers; 23 schools; 3,390 scholars, and 11,301 professed Evangelical Christian adherents, of whom 3,316 are communicants.

Bolivia.

One of the inland republics of South America. Area, 983,982 square miles. Population, 1,853,000. Religions: Roman Catholics, 1,700,000; Protestants, 3,000; Pagans, 150,000. Protestant missions are conducted by the Baptist convention of Ontario and Quebec, and the Brethren. The first named society has 3 stations, with 7 missionaries and 4 schools; and the Brethren have 2 missionaries at Sucre. Bolivia has long been closed to evangelistic effort, and the missionary method used there has been education. It now appears, however, that more religious liberty is to be allowed.

Brazil.

The largest of the South American Republics. Area, 3,218,130 square miles. Population (1890), 14,333,915. Religions: Roman Catholics, 14,180,000; Protestants, 144,000; Jews, 2,000; Animists, 8,000. Protestant missionary enterprises are carried on by the Presbyterian Church in the U. S. (North); the Presbyterian Church in the U. S. (South); the Methodist Episcopal Church in the U. S., and the Methodist Episcopal Church (South); the American Church Missionary Society; the Southern Baptist Convention; the Seventh

Day Adventists; the South American Missionary Society, and the South American Evangelical Mission. All these together report 356 stations and out-stations; 126 missionaries, men and women; 112 native workers; 53 schools; 1,513 scholars; 2 publishing houses, and 26,318 professed Evangelical Christians, of whom 13,127 are communicants.

British Guiana.

A British colony, often familiarly spoken of as Demerara, in the northern part of South America. Area, 104,000 square miles. Population (1891), 278,378. Religions: Christians, 125,000; Protestants, 85,000; Roman Catholics, 40,000); Mohammedans, 10,000; Hindus, 96,000; Confucianists, 4,000; Animists, 40,000. Protestant missions are conducted by the Moravians, the Wesleyan Methodist Missionary Society, the Presbyterian Church of Canada, and the SPG. These together report 84 stations and out-stations; 16 missionaries; 253 native workers; 34 schools, with 251 scholars, and 11,755 professed Christians, of whom 5,298 are communicants. The field of missions is among the blacks, the Indians of the interior, and the coolies of the plantations. Many of these East Indian coolies are Mohammedans. Besides the societies just named, the African Methodist Episcopal Church, the National Baptist Convention, the Seventh Day Adventists, and the Brethren have missionary enterprises in British Guiana. They do not publish, however, available statistics.

Chile.

A republic lying on the Pacific coast of South America. Area, 279,000 square miles. Population (estimated, 1902), 3,146,577. Religions: Roman Catholics, 3,129,000; Protestants, 7,000; Pagans, 10,000. The Protestant missionary enterprises in this country are under the Methodist Episcopal Church (U. S.), the Presbyterian Church, U. S. (North), the Seventh Day Adventist Church (U. S.), and the South American Missionary Society. All together they have 111 stations and out-stations; 98 missionaries; 119 native workers; 12 schools; 1,431 scholars; 1 printing house, and 6,380 professed Evangelical Christians, of whom 3,115 are communicants.

Colombia.

A republic in the northwestern portion of South America. Area, 504,773 square miles. Population (1895), 4,000,000. Religion: Roman Catholic. There are in the republic from 150,000 to 200,000 Indians, who are still untouched by any form of Christianity. Protestant missions are represented by the Presbyterian Church in the U. S. (N.). There are 4 stations; 17 missionaries,

men and women; 16 native workers; 4 schools; 389 scholars, and 181 communicant Evangelical Christians.

Dutch Guiana (Surinam).

A colony of the Netherlands in the northern part of South America. Area, 46,060 square miles. Population (1901), 100,000. Religions: Protestants, 40,000; Roman Catholics, 13,000; Jews, 1,000; Hindus, 12,000; Animist fetish worshippers, 30,000. The Moravian Missions are laboring in this colony among the city people, the Bush negroes, the Hindu and Chinese Coolies, and the Japanese. They have 49 stations and out-stations; 97 missionaries, men and women; 477 native workers; 27 schools; 3,199 scholars, and 29,233 professed Christians, of whom 7,573 are communicants

Ecuador.

A republic on the Pacific coast of South America. Area (including the Gallapagos Islands), 116,000 square miles. Population about 1,400,000. Religions: Roman Catholics, 1,200,000; Protestants, 1,000; Pagans, 186,000. Protestant missions are carried on by the Gospel Union (U. S.), the Christian and Missionary Alliance, and the Brethren. Neither of these societies furnishes full statisics, but they seem to have in Ecuador 4 stations; 11 missionaries; 1 native worker, and 20 scholars under regular instruction. The ME (U. S.), has an out-station with 25 adherents.

French Guiana.

A French colony in South America. Area, 30,500 square miles. Population (1901), 32,908. Religion: Roman Catholic. No Protestant missionaries are reported in this colony. About 10,000 of the population are convicts deported from France. Of these about 1,500 are at liberty. A curious instance of the meeting of the ends of the earth in the present age is the presence in French Guiana of quite a number of political exiles from Madagascar. Among them are a few Protestants, who hold religious services in Malagasy, and have been visited and comforted by friends belonging to the Paris Evangelical Missionary Society. The Roman Catholic missionaries are of the Order of the Holy Ghost and Sacred Heart of Mary. They report 22 priests, 5 schools, and 29,000 adherents.

Paraguay.

A republic in South America, lying between Brazil, Argentina and Bolivia. Area, 157,000 square miles. Population (1899), 630,000, the people being of mixed Spanish, Indian, and Negro blood,

with about 100,000 full-blooded Indians in the western "Chaco." Religions: Roman Catholics, 500,000; Pagan Animists, 100,000. The Protestant missionary societies at work in this republic are the South American Missionary Society, whose work is largely among the pagans of the "Chaco," and the Methodist Episcopal Missionary Society (U. S.), which has a work in the City of Asuncion and vicinity, but no resident missionary. Together, these societies report 19 missionaries, men and women; 13 native workers; 5 stations and out-stations; 5 schools; 247 scholars, 1 dispensary; 1 publishing house, and 450 professed Evangelical Christians, of whom 106 are communicants.

Peru.

A republic on the Pacific coast of South America. Area, 695,733 square miles. Population, about 4,000,000. Religions: Roman Catholics, 3,687,000; Protestants, 5,000; Jews, 500; Pagans, 300,000; Buddhists and Confucianists, 7,000. Protestant missionary enterprises are carried on in Peru by the Regions Beyond Missionary Union, the "Brethren," and the Methodist Episcopal Missionary Society (U. S.). The last named only issues detailed statistics of its undertakings. It has 2 stations; 5 missionaries, men and women; 39 native workers, and about 400 professed Evangelical Christians, of whom 231 are communicants.

Uruguay.

A South American republic, which once formed a province of Brazil. Area, about 72,210 square miles. Population (estimated, 1901), 965,000. Religions: Roman Catholics, 930,000; Protestants, 13,000; others, 22,000. The Methodist Episcopal Church (U. S.) has a mission in Uruguay, with 8 stations and out-stations; 4 missionaries, men and women; 41 native workers; 5 schools; 286 scholars, and 2,389 professed Evangelical Christians, of whom 906 are communicants.

Venezuela.

A South American republic closely allied to the West Indies. Area, 593,943 square miles. Population (1891), 2,323,500. Religions: Roman Catholics, 2,223,000; Pagans, 90,000; Protestants, 8,000; Jews, 500. Protestant missions in Venezuela are carried on by the Presbyterian Church in the U. S. (N.), with 1 station; 2 missionaries; 1 native worker; 1 school, and 40 scholars. The Christian and Missionary Alliance, the South American Evangelical Mission, and the "Brethren," also have stations in the republic, but furnish no details of their work.

Cuba.

The largest island of the West Indies. It is an independent republic, which is under certain obligations to the United States as to relations with foreign powers. Area, about 44,000 square miles. Population (1899), 1,572,845, of whom 129,240 are Spaniards, 14,857 Chinese, and 12,953 Negroes. Roman Catholicism is the prevailing religion. Protestant missions are conducted in Cuba by the Methodist Episcopal Church of the U. S. (South), the American Baptits Home Mission Society, the Presbyterian Church in the U. S. (South), the Southern Baptist, Disciples, and the American Friends Foreign Mission Association. These societies together report 63 stations and out-stations; 50 missionaries; 43 native workers; 125 schools; 722 scholars, and 4,385 professed Evangelical Christians, of whom 3,774 are communicants. These islands of the W. I. are mentioned in this survey, although consistency would require their exclusion, because many American churches are deeply interested in their evangelization.

Haiti.

The second in size of the West Indian islands. Also a republic occupying the western part of that island, the eastern part forming the republic of Santo Domingo.

Republic of Haiti.

Area (estimated), 10,204 square miles. Population (church enumeration of 1901), 1,294,400, nine-tenths of whom are negroes, and the rest mulattoes. Religion: Roman Catholic, with many practices derived from fetishism among the lower classes. The language is a dialect of French.

Republic of Santo Domingo:

Area (estimated), 18,045 square miles. Population (estimates of 1888), 610,000, of whom the larger part are of Spanish descent, with a considerable admixture of the blood of the aboriginies. There are also a great many negroes and mulattoes. The language is Spanish, but the more educated of the people also speak French and English. Religion: Roman Catholic.

Protestant missions have long existed in Haiti and Santo Domingo. The societies working in the island are the Protestant Episcopal (U. S.), the Wesleyan Methodist, the African Methodist Episcopal, the Christian and Missionary Alliance, the Free Methodists, and the National Baptist Convention. All together, these societies have 57 stations and out-stations, the largest part of them in the Haitian Republic; 32 missionaries; 41 native workers; 18 schools; 455 scholars, and 6,200 professed Evangelical Christians, of whom 1,611 are communicants.

Porto Rico.

A possession of the United States in the West Indies. Area, 3,668 square miles. Population (1899), 953,243, of whom 3 4,352 are mulattoes, and 59,390 are negroes. The prevailing religion is Roman Catholic. Eight of the denominational societies of the United States have schools, hospitals, and preaching places in the island, with about 7,000 professed Evangelical adherents.

3. ASIA.

Afghanistan.

A country of Asia, adjoining the N. W. frontier of India. Area, about 215,400 square miles. Population, about 4,000,000. Religion: Mohammedan. No Christian missionaries are allowed in the country. Bibles are taken into the country by merchants from India, and occasionally an Afghan or Pathan from the frontier, going to India on business, becomes converted to Christianity.

Bahrein Islands.

A group of islands in the Persian Gulf ruled by Arab chiefs under British protectorate. Area, about 300 square miles. Population, about 80,000. Religion: Mohammedan. The Reformed Church in America has a station at Bahrein, the largest island.

Baluchistan.

A country of Asia dependent upon the Indian empire, of which it forms the extreme western corner. Area, 132,315 square miles. Population (1901), 1,050,000. The northeastern section of the territory is directly administered by British officials, and is garrisoned by British troops. It has an area of 45,804 square miles, and a population of 308,000. Another section of Baluchistan is under native government, subject to the supervision of British political agents. Its area is 86,511 square miles, and has a population (1901) of 502,500. Both of these sections are included in the census reports of India. A third section of Baluchistan is in the hands of nomad tribes, loosely controlled by British agents, and its population is estimated at about 240,000, nearly all Mohammedans. The religions of Baluchistan are: Mohammedans, 995,000; Hindus, 48,000; Sikhs, 3,000; Christians, 4,000. Protestant missions are represented in Baluchistan by the Church Missionary Society, and Church of England Zenana. Together these societies report 15 missionaries, men and women; 19 native workers; 4 schools; 193 scholars (Hindus and Mohammedans); 1 hospital, and 197 professed Christians, of whom 45 are communicants.

Ceylon.

An island colony of Great Britain lying southeast of the peninsula of Hindustan, and chiefly peopled by Sinhalese, Tamils, and "Moors." Area, 25,333 square miles. Population (1901), 3,578,333. Religions: Buddhists, 2,142,000; Hindus, 828,000; Mohammedans, 248,000; Christians, 358,000 (Roman Catholics, 283,000; Protestants, 75,000); Animists, 4,000. The Roman Catholic missions are in charge of the Oblates of the Blessed Virgin Mary, and the reports show 134 European, and 24 native priests, 823 schools; 12 orphanages, with 254,000 adherents. The Protestant missions are under ABCFM, the Wesleyan Missionary Society, the Church Missionary Society, the Church of England Zenana, the Baptist, Seventh Day Adventist, Friends, the SPG., and the Salvation Army. These report altogether 759 stations and out-stations; 239 missionaries; 2,655 native workers; 913 schools, with 67,170 scholars; 5 hospitals or dispensaries; 2 publishing houses, and 31,264 professed Christians, of whom 13,906 are communicants. Buddhism comes into sharp clashing with Christianity in Ceylon. A certain number of Buddhists and Mohammedans are converted every year, but the opposition by both is strong.

China.

The vast conservative empire of Eastern and Southeastern Asia.

Protestant missions in China are reported as follows in the returns for 1905-06 as far as available:

Names of Societies	No. of Missionaries. Men and Women	Native Workers. Men and Women	Stations and Out-stations	Schools	Pupils under Instruction	Hospitals and Dispensaries	Publishing House or Pkg. Estab'mts.	Professing Christians
London Miss'y Society 1807	123	486	354	160	3,750	32		22,916
Amer. Board C. F. Miss.....1830	107	580	236	217	4,632			26,815
Prot. Episcopal Miss.....1835	60	198	64	60	1,766	9		4,500
Reformed Ch. in Amer.....1842	22	86	49	25	780	4		1,593
†Germany Wom. Soc. Edn.....1842	2			1				
Am. Bapt. Miss. Union.....1843	99	271	210	66	1,355	83		16,220
Presbyterian Ch. in U. S. A....1844	256	754	428	274	5,102	44	2	16,972
South Baptist Convention.....1845	97	79	32	41		5		3,500
Meth. Ep. Ch. in U. S. A.....1847	196	1,518	546	288	7,801			45,828
†Seventh Day Baptist.....1847	5	16				1	1	
Presbyterian Ch. of England...1847	82	240	199	101	2,004	8		10,076

†No reports received.

NAMES OF SOCIETIES	No. of Missionaries, Men and Women	Native Workers, Men and Women	Stations and out-Stations	Schools	Pupils under Instruction	Hospitals and Dispensaries	Publishing Houses or Ptg. Estab'mts	Professing Christians
Rhenish Miss. Soc.....1847	32	37	17	30	543			1488
†Meth. Ep. Ch. in U. S. So.....1848	59	157	28	54	1000	5		1024
†Berlin Wm's Miss. China.....1850	4	3		1				
Wesleyan Meth. Miss. Soc.....1851	43	220	113	45	1189			4179
Basel Miss. Soc..... 1852	55	223	103	98	2171	1		9349
Baptist Miss. Soc.....1859	57	175	342	27	1067	7		4679
†Meth. New Connexion.....1859	18	102	211	3	60	1		3479
Church Miss. Soc.....1863	275	966	358	322	5659	6		25971
United Free Ch. of Scotland.....1863	37	73	101	24	350	8		8195
†United Meth. Free Church.....1864	6	182	138					5257
China Inland Miss.....1865	849	890	837	188	2997	44		14078
Pres. Ch. in U. S. South.....1867	77	60	18	16	272	3		2769
Berlin Miss. Soc.....1867	30	247	195	17	1026			5554
†Pres. Ch. Ireland.....1869	28	195	94	32		5		9212
Soc. Prop. of Gospel.....1874	19	46	22	20	193			833
Ch. of Scotland F. M.....1878	11	23	14	11	368	2		1186
Woman's Union Miss.....1881	44		1	1		1		
Ch. Eng. Zenana Miss.....1884	44	98	13	58	1074	15		
Gen. Ev. Prot. Miss. German....1885	4	15	6	6	200	6	1	100
Christian P. B. Miss.....1885	55							
†For Christ. Miss. Soc.....1885	26	72	18	12		4	1	
Friends F. M. Assoc. 1886	22	50	20	15	339	1		809
Murray's Miss. to Blind..... ..1888								
Seventh Day Advent Miss.....1888	1		1					
Amer. Friends F. M. Assoc.....1890	10	10	2	4		3		164
Chris. and Miss. Alliance.....1890	74							
Swed. Miss. Cov. in Am.....1890	12	8	13	5		2		167
Swed. Miss. Soc. Forbund.....1890	21	40	23	11	277	2		549
German Miss. to Blind.....1890	2	6	1	1	50			
†Scandinavian Alliance.....1891	55		12					95
Meth. Ch. in Canada 1891	10	5	4	2		2		75
Hauge's Synod.....1892	12		5	12	200			
Pres. Ch. in Canada.....1893	32	12	8	3		2		230
Baptist Zenana Miss.....1893	12							
Meth. Protestant..... 1894	2							
Free Methodist.....	6							
Danish Miss. Soc.....1896	12	4	5	2	9	1		119
Ref. Ch. in U. S. Ger.....1897	18	12	2	14		2		85
Am. Advent.....1897	4	5	1					
Cumb. Presby. Ch.....1898	5		1	1				
Norwegian China Miss.....1899								204
United Evangelical.....1900	7	3	1	1				
Ref. Pres. Synod.....1900	2	2	1					
Pres. Ch. New Zealand.....1901	6		1					
Finnish Miss. Soc.....1901	3	2	1					
United Breth. Norw. Soc.....1889	14	30	14	9	360	1		470
Yale University Miss.....1904	7		1	1				
North China Miss.....	15	42	25	12	100	2		1138
Total.....	3146	8243	4890	2282	46704	312	5	249878

† No reports received.

There are about 33,000,000 Mohammedans in China, chiefly in Yun-nan, Kan-su, and Shan-tung provinces. Christians number about 900,000 (Roman Catholics, 750,000; Protestants, 150,000). In the south of China are a considerable number of aboriginal tribes who are Animists or worshippers of demons.

French India.

Five towns in India belong to France, viz. Pondicherry and Karikal on the East coast, Mahe on the West coast, Yanaon in the Godavari delta, and Chandarnagar in Bengal. These, with their dependencies, have an area of 196 square miles, and a population of (1901)272,000. Karikal has an out-station of the Leipzig Evangelical Missionary Society, with 158 church members under charge of native clergymen.

French Indo-China.

A name applied collectively to the French dependencies of Annam, Cambodia, Tong-king, and the Laos protectorate. Together, their area is about 363,000 square miles. Population, about 18,000,000. Religions (estimated): Buddhists, 10,000,000; Animists, 7,000,000; Mohammedans, 60,000; Christians (Roman Catholics), 932,000; all others, 30,000.

India.

Includes all that part of the great Indian peninsula which is directly or indirectly under British rule. The term British India includes the districts directly under British rule, and does not include native states administered by their own chiefs under supervision of British officials, nor independent states which are under British protectorate.

A summary of the Roman Catholic statistics shows 657 missionaries; 782 native workers; 1,940 schools; 205 charities, and 1,240,185 Roman Catholics.

The detailed census returns of India for 1901 show the total number of Christians to be 2,923,241, of whom 2,664,313 are natives (1,694,000 Roman Catholics and Syrians, and 845,000 Protestants). The changes since the census report of 1891 in the native membership of the greater religious communities are as follows:

Christians increased . . . . . 30 8-10 per cent.
(Protestants increased 43 per cent.)
Mohammedans increased nearly . . . . . 9 per cent.
Buddhists increased (mainly in Burma) . . . 32 per cent.
Hindus decreased . . . . . 6-10 of 1 per cent.
Animists decreased . . . . . 7 1-2 per cent.

The following table in the main showing the situation on January 1, 1906, includes the principle Protestant missionary societies working in India:

Societies	No. of Missionaries, Men and Women	Native Workers, Men and Women	Stations and Out-stations	Schools	Pupils under Instruction	Hospitals and Dispensaries	Publishing Houses or Pg. Estab'mts	Professing Christians
*Baptist Missionary Society..1793	136	706	159	140	8306			8870
London Missionary Society...1798	154	1892	855	884	34398	31		112220
Church Missionary Society...1813	436	3832	215	1387	59332	6		208151
*Am. Board Com. For. Miss. .1813	84	1202	512	407	16191	10	2	43846
Wesleyan Meth. Miss. Soc...1817	95	2062	467	660	30460			15179
Society Prop. of Gospel.....1821	290	2874	791	835	30094	3		98278
United Free Ch. of Scot.....1829	172	246	128	286	15068	34	3	10328
Ch. of Scot For. Miss.....1829	88	349	108	157	12493	9		10402
Presby. Ch. in U. S. (No.).....1834	155	626	200	209	c564	24	1	16972
Basel Missionary Society.....1834	160	794	130	184	13289	3		16743
*Free Baptist (Eng.).....1836	28	67	12	36	400	3	1	1831
Christian (Brethren) Miss....1836	74		No statistics given.					
Ref. Presby. Gen. Synod.....1837	2	50	4	2				1130
Amer. Baptist Miss. Union....1840	332	3591	1827	1479	41363	11		207403
*Presby. Ch. in Ireland.....1841	43	251	31	113	2000	1	1	5483
Welsh Calvinistic Meth. Miss. 1841	37	445	283	411	8878	16	1	26787
Leipzig Evang. Miss. Soc.....1841	45	774	217	266	28000		1	21597
*Lutheran Gen. Synod.....1842	27	506	164	234	6000	1	1	26362
Gossner Miss. Soc.....1844	80	1245	363	230	5999	6		82338
*Zenana Bible & Med. Miss....1852	104	328		64		6		
Ref. Ch. in Amer. (Dutch)....1853	32	416	180	184	7909	2		2876
United Presby. Ch. in U. S....1855	90	254	319	182	8708	6		18212
Meth. Epis. Ch. in the U. S. ..1856	278	4513	277	1445	37197	6		161416
Moravian Mission.....1856	21	29	6	7	154			147
Presby. Ch. of England.....1862	6	1	1			2		6
*Wm's Union Miss. Soc.....1853	35	87	4	19		2		
Danish Missionary Soc..... 1864	11	64	17	21	841			1033
Hermannsburg Miss Soc 1865	15	146	38		1437			3290
Friends For. Miss. Soc. (Eng).1866	37	45	12	26	1624	4		936
Baptist Zenana Mission.....1867	68	241		76	3704	10		
Furreedpore Mission.....1867	8	9	4	6				
Baptist Ont. and Quebec 1868	33	257	300	107	2351	4	1	5493
Luth. General Council.....1869	16	248	252	197	5227	1		14466
Loventhal's Miss. (Danish)...1872	1		1					
*Baptist Maritime Prov.....1875	24	46	21	17	200			500
New Zealand Bapt. Miss. Soc.1885	7	16	7	5	100	7		78
*Presby. Ch. in Canada.....1877	47	88	11	12		4		1318
*Swedish (Fosterlands).....1878	43	38	18	11				948
Ch. of Eng. Zenana Miss.....1880	156	744	52	247	11027	55		
Edinburg Med. Miss.....1881	1					1		
For. Christian Miss. Soc.....1882	33	127	15	11	1245	8		944
Christian Wm's Bd. of Miss. .1883	35	86	20	18	1800	11		653
Breklum Miss. Soc.....1884	33	74	125	62	1348			8447
Victorian Bpt. For. Miss. Soc.1886	8		3					
*Ref. Episcopal Church.....1888	5	17	4					
Christian & Miss. Alliance....1889	94	(No statistics given.)						
Kurku Hill Mission.....1889	18	8	5					
Queensland Bapt. Miss. Soc..1889	3		2					
Free Meth. Ch. of N. A.....1891	9	9	2	2	30			18
Scandinavian Alliance N. A..1892	15		3					
Seventh Day Adv. Miss.....1893	15	5	3	1		1		
Balaghat Mission.....1893	8	2	4	2		1		
Poona & Indian Villa. Miss....1893	7		5					
No. India School of Med.....1894	5	3	1	1	35	1		
Ger. Evang. Synod of N. A....1895	16	131	45		1789	3		3088
German Bapt. Brethren.....1895	26	11	10	13	340			295
Amer. Friends For. Miss.....1895	4		2	3		2		
*Mennonite Miss. Bd. in U. S..1899	13	7	3					100
Regions Beyond Miss. Union..1900	6	4	2					
Santhals Indian Home Miss.....	5		30					13000
Swedish Ch. Miss. (Kyrkans)....	11	93	40	31	1438			1867
Ger. Educ. Soc. for Women.....	9		2	2				
Total	3850	32654	8312	10692	409339	295	12	1152847

In addition to the above the Salvation Army has in India 1554 Officers, European or native, 1787 Corps of Stations, 440 Schools, 10 Hospitals and 6 Publishing houses.

*Statistics of Last year's report.

Japan.

The island empire of Eastern Asia consists of the five principal islands, Honshiu or Hondo (the main land), Kiushiu, Shikoku, Hokkaido or Yezo, and Taiwan or Formosa, a number of smaller islands, and the group called Chishima or Kurile Islands, Liukiu (Loochoo), Ogaswarakima or Bonin Islands, and the Homoto or Pescadores Islands. Area (including Formosa, 13,458 sqaure miles), 161,198 square miles. Population (1899), including 2,705,905 in Formosa, 47, 18,765. Religions: Shintoists, about 24,900,000; Buddhists, 19,858,000; Animists, 2,000,000; Christians (Roman Catholics, 60,000; Greek church, 27,000; Protestants, 66,000), 153,000.

The following table shows a list of the Missionary Societies of the Protestant Church working in Japan, with their statistics:

NAMES OF SOCIETIES		No. of Missionaries, Men and Women	Native Workers, Men and Women	Stations and Out-stations	Schools	Pupils under Instruction	Hospitals and Dispensaries	Publishing Houses or Pig. Establ'mts	Professing Christians
Presbyterian U. S. [N]	1859	63	121	72	15	1657	3		6965
Reformed Church [Dutch]	1859	29	31	42	5	575			789
Prot. Episcopal Church	1859	72	24	78	20		4		2400
Pres. Church of England	1865	19	60	86	3	119	3		5304
Church Miss. Soc	1869	110	264	23	6	162		1	8973
Am. Board C. F. Miss	1869	70	107	113	10	1191	1		14389
Wom. Union Miss. Soc	1871	6	34	9	2	132			
Am. Baptist Miss. Union	1872	61	71	91	11	778			2110
Pres. Church in Canada	1872	7	73	57	2	48			836
Meth. Epis. Church in U. S	1873	84	125	82	25	3267		1	6747
Soc. Propagation Gospel	1873	32	70	35	3	343			1910
Cumb. Presbyterian	1877	18	27	7	2	245			876
Evang. Association	1877	8	31	14	1	17			837
Ref. Church in U. S. [German]	1879	24	54	46	4	462		1	1925
Am. Friends F. M.	1880	8	12	17	1	93			534
Meth. Church in Canada	1882	41	40	73	7	425			3105
For. Chris. Miss. Soc	1883	22	31	53	5	230			1200
Pres. Church in U. S. [Soc]	1888	35	28	30	1				1087
Germany Gen. Ev. Prot. M	1885	6	8	12	2	65			234
Meth. Ep. Church U. S. A. [So]	1885	39	35	36	18	1868			1417
Christian Church [U. S.]	1886	8	14	29	1	12			513
South Baptist Convention	1897	14	18	12					263
Universalist General Conv.	1890	5	10	6	2	60			174
Scand. Alliance [U. S]	1890	8	12	10					319
Lutheran Ev. Church	1891	8	10	15	1	40			166
Christ. and Miss. Alliance	1892	8	6	7	1	49			190
Salvation Army	1895	32	82	35				1	
Hephzibah Faith Miss	1894	4	10	6				1	
United Brethren [U. S. A.]	1895	6	14	20					311
Seventh Day Adventist	1896	8	8	8			2		100
Oriental Mission	1901	7	66	40	2	78			346
Free Meth. of N. A.	1903	6	18	9	1	11			346
Methodist Protestant	1880	15	20	31	3	299			965
Total		883	1535	1114	156	12295	13	5	65036

In addition to these the Salvation Army has 70 officers in Japan, 34 Corps or Stations and [illegible] House.

The Methodist Church of Japan was organized July 18, 1906, by uniting the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada. It will hold General, Annual, District, and Quarterly Conferences. The itinerant system is preserved. A General Superintendent is elected by the General Conference by ballot, without nomination or debate, who holds the office for eight years, and shall be eligible for re-election. Presiding Elders shall be elected by ballot for two years, two or more for each district, by the Annual Conference. The appointment of the preachers to their respective charges, shall be fixed by the General Superintendent who can make changes during the year, and fill vacancies after consulting the Presiding Elders.

They have a membership of 11,650 and a native ministry of over 100. The churches in the United States and Canada will continue their active support.

Korea.

The easternmost of the Mongoloid Kingdoms of Asia. Area, about 82,000 square miles. Population (estimated), 8,000,000. Religions: Buddhists, 1,500,000; Confucianists and Ancestor-worshippers, 6,000,000; Animists, 430,000; Christians, (Roman Catholic, 32,000; Protestants, 35,000; Eastern Churches, 1,000) 68,000. The Roman Catholic Church of Korea was formerly under the Archbishop of Peking. Since 1831, however, it has had a vicar of its own, and the missions have been in charge of the Paris Foreign Missionary Society. There are 39 foreign and 9 native priests, 60 schools, and 3 orphanages. The Protestant missions are maintained by the Presbyterian Churches of the U. S., North and South; the Methodist Episcopal Churches, North and South; the Presbyterian Church of Canada; the Australian Presbyterian Church, and the SPG. These societies together have 600 stations and out-stations; 158 missionaries; 283 native workers; 175 schools; 3,511 scholars; 17 hospitals and dispensaries; 3 publishing houses, and 90,000 professed Christians, of whom 35,000 are communicants. The peculiarity of the nation is its inability to direct the course of its own development. Japan is now the mentor and guardian of Korea. But Christianity is making steady progress, with this characteristic, that converts are learning to maintain their own church institutions and to work to win their neighbors to faith in Jesus Christ.

Oman.

An independent state in Arabia. Area, 82,000 square miles. Population, about 1,500,000. Religion: Mohammedan. The

Reformed Church in America has a station at Mascat with a married missionary and a school.

Persia.

An empire of West Central Asia. Area (estimated), 628,000 square miles. Population (estimated, 1902), 9,500,000. Nearly 2,000,000 of the population have no fixed abode, but roam vacant sections of the territory in a pastoral life that is always capable of being changed into a predatory one. Religions: Mohammedans, 9,400,000, (Shi'ite, 8,700,000; Sunnite, 700,000); Jews, 35,000; Christians (Protestants, 6,000; Roman Catholics, 14,000; Eastern Churches—Nestorian, Armenian, Greek—60,000) 80,000; Parsees, 9,000. Roman Catholic missions are conducted by the Lazarist order, which has 12 missionaries in Persia; 65 native (Armenian Catholic) priests; 47 schools, and 3 orphanages. The Protestant missions are those of the Presbyterian Church in U. S. (North); the Church Missionary Society; the London Jews Society, and the Swedish Missionary Society (Forbundets), which has an orphanage at Salmas. Altogether, these societies report 183 stations and outstations; 100 missionaries, men and women; 280 native workers; 136 schools; 3,834 scholars; 16 hospitals and dispensaries; 1 printing house, and 5,951 professed Christians, of whom 3,000 are communicants.

Russia.

This great empire contains so large a number of Mohammedans, Buddhists, and pagans, many of them in its European dominions, that it seems desirable to include it among our summary descriptions of the extent and population of the non-Christina lands.

	Area in Sq. Miles.	Population.
European Russia	2,095,616	106,264,000
Asiatic Russia	6,564,778	22,697,000

Religions.

Russian Church (including dissidents)	89,558,000
Roman Catholic	11,421,000
Protestants	3,743,000
Armenians, etc.	1,221,000
Total Christians	105,943,000

Siam.

A kingdom of South Eastern Asia. Area, 236,000 square miles. Population, about 5,000,000. Religion estimated, Buddhists, 3,600,000; Animists, 1,600,000; Protestant Christians,

15,000. It is impossible to know accurately the details of the population owing to the lack of any complete census, and of the power of accurate estimate among native officials. Protestant missions are conducted by the Presbyterian Church (North) of the U. S., and the American Baptist Missionary Union (among the Chinese of Bangkok). Together these societies report 100 stations; 81 missionaries, men and women: 64 native workers; 27 schools; 1,030 scholars; 15 hospitals and dispensaries; 2 publication centers and 14,400 professed Christians, of whom 3,250 are communicants.

Turkey.

The chief center of Mohammedan political power, which has in its domains a considerable part of the regions connected with Bible history, whether in Asia, Africa or Europe. Area (estimated, and including tributary provinces), 1,580,000 square miles. Population (estimated, but omitting Egypt and Tripoli, which are mentioned in our Africa section), 29,500,000. Religions (estimated): Mohammedans, 18,594,000; Jews, 379,000; Christians (5,000,000, at least, in the tributary provinces of European Turkey), 10,533,000. Of these about 9,550,000 are of the Eastern Churches; 858,000 Roman Catholics; 100,000 Protestants which are Congregationalists, the Church Missionary Society, the Reformed Presbyterians of North America; the British Syrian Schools; the Edinburgh Medical Missionary Society; the Presbyterian Church of the U. S. (North); Methodist Episcopal Church of the U. S. (Bulgaria); the American Friends' Foreign Mission Board; the Reformed (Dutch) Church in America; the Seventh Day Adventists; the Foreign Christian Missionary Society (Disciples); the Baptist Missionary Society (England); the Church of Scotland Conversion of the Jews Committee; the London Jews Society; the United Free Church of Scotland Committee for the Jews, and the British Society for the Propagation of the Gospel among the Jews. These societies report altogether, 569 stations and out-stations; 404 missionaries; 1,545 native workers; 706 schools; 36,618 scholars; 25 hospitals; 3 publishing houses, and 79,000 professed Evangelical Christians, of whom 21,000 are communicants.

MALAYSIA.

British Borneo.

Borneo is an island properly to be included in Malaysia. A narrow territory on the north and northwestern part of the island, embracing about 96,000 square miles, is reckoned as British territory, being directly or indirectly under British Government. The population is about 845,000. The remainder of the island, reckoned

at 212,737 square miles, and containing about 1,100,000 people, is a part of the Dutch East Indian possessions, and its population is included in that of the Dutch East Indies. The religions in British Borneo are (estimated): Animists, 500,000; Mohammedans, 345,000; Christians (Roman Catholics, 1,500; Protestants, 3,500), 5,000. The Roman Catholic missions have 12 priests, 10 schools, and 5 orphanages or other charitable works. The Protestant missionaries are under the Society for the Propagation of the Gospel in Foreign Parts, and the Methodist Episcopal Church, and have 4 stations and out-stations; 15 missionaries, men and women; 57 native workers; 12 schools; 913 scholars, and 4,886 professed Christians, of whom 1,243 are communicants. The missionary statistics of the Dutch portion of the island will be given under the title of Dutch East Indies.

Dutch East Indies. (Netherlandsch Oost Indie.)

A posesssion of Holland in Malaysia, acquired through its East India Company formed in 1602. It consists, according to the official organization, of: 1. Java and Madura, a small island near Java, and 2, the Outposts, namely Sumatra and adjacent islands, Borneo, Celebes, the Molucca islands, the Sunda islands, and a part of New Guinea.

Area (omitting New Guinea, which is separately mentioned), about 584,611 square miles. Population (estimated, or rather conjectured in respect to Borneo and the less known islands), 34,000,000. Religions: (also estimated): Mohammedans, 20,000,000; Animists, 12,000,000; Buddhists and Confucianists, 480,000; Hindus, 27,000; Jews, 1,000; Christians, 430,000 (Protestants, 380,000; Roman Catholics, 50,000). The Roman Catholics are under the Apostolic Vicar of Batavia. There are 83 stations and out-stations; 50 foreign priests; 29 schools, and 6 orphanages. The missionaries are from the Foreign Missionary Society of Paris. The Protestants of the Dutch East Indies are for the most part connected with the Dutch Church of the colony, their pastors being paid by the Government, and a large number of their members being the descendants of the Christians made Protestants in the 17th and 18th centuries. Protestant Missionary Societies now laboring in the islands are the Netherlands Missionary Society, the Rhenish Missionary Society, the Netherlands Mennonite Society, the Java Committee, the Netherlands Missionary Union, the Netherlands Reformed Church, the Utrecht, the Basel, the Methodist Episcopal Church, the Neukirchen Missionary Societies, and the Sangir and Talaut Island Committee of Batavia. Incomplete returns from these societies show that they have 521 stations and outstations; 269 missionaries; 592 native workers; 492 school ; 23,168 scholars; 3 hospitals and dispensaries, and 148,708 professed Christians. A feature of interest and importance in missions in the

Dutch East Indies is the number of Mohammedans converted in Java, Sumatra and other islands. The Rhenish Missionary Society reports 158 Mohammedans baptized in 1905, and 767 Mohammedans under instruction as candidates for baptism. The Netherlands Society reports 93 Mohammedans baptized by its missionaries in Java during 1905. It is estimated that the number converted from Mohammedanism in the whole field during the last thirty years exceeds 20,000.

Malay Peninsula or Malacca.

The most southern portion of Continental Asia. It comprises:

1. Federated Malay States:

A British protectorate in the Malay Peninsula, comprising Perak, Selangor, Negri, Serubilan, and Pahang. Area, 26,000 square miles. Population (1901), 678,595, of whom 312,486 are Malays; 299,739 Chinese, 58,211 natives of India, and about 3,000 Europeans, Americans and Eurasians.

2. Straits Settlements:

A British crown colony in Southeastern Asia, which comprises Singapore, Penang and Malacca. The government of Penang includes Province Wellesley and the Dindings, and that of Singapore includes Christmas Island. Area, about 1,542 square miles. Population (1901), 572,000, of whom 281,983 are Chinese; 215,058 Malays, and 57,150 natives of India. Religion: Mohammedanism is the prevailing religion of the Malays of the Straits Settlements; precise indications lack, however, as to the number of Mohammedans. Roman Catholics in the Malay Peninsula (south of the Siamese terriotory), number 20,000. Of this number 15,000 are under the see of Malacca, and 5,000 under that of Macao, China. The Roman Catholic missions are committed to the Paris Foreign Missionary Society. There are 32 foreign and 2 native priests; 25 schools, and 43 charities of various kinds. Protestant missions are carried on by the Society for the Propagation of the Gospel in Foreign Parts, the Church of England Zenana Missionary Society, the Presbyterian Church of England, the "Brethren," and the Methodist Episcopal Church in the U. S. All together, these agencies report 69 stations and out-stations; 49 missionaries, men and women; 265 native workers; 38 schools; 4,087 scholars; 1 publishing establishment, and 4,310 professed Christians, of whom 2,862 are communicants. The large Chinese population has made Singapore from early times an important center for work among Chinese. It is now becoming a very important distributing center of the British and Foreign Bible Society. Bibles in Malay dialects find increasing sale there.

New Guinea.

An island also called Papua, lying eastward of and partly included in the Dutch East Indies. Area, about 312,329 square miles; of this area 151,789 square miles, forming the western half of the island, is Dutch territory, a section containing 90,540 square miles belonging to Great Britain, and the Northeastern part of the island containing, with adjacent islands 70,000 square miles, has been occupied by Germany, and has been given the name of Kaiser Wilhelm's Land. Population: The population of the island is estimated, or rather conjectured, to be as follows: Dutch possessions, 200,000; British possessions, 350,000, German possessions, 110,000. Religions: The Animistic paganism of Melanesia is the religion of the people. There are (including the small islands) about 7,000 Christians (Protestants, 3,000; Roman Catholics, 4,000). The Roman Catholic missions are in that part of the island lying outside of the control of Holland, and are carried on by missionaries of the Congregation of the Sacred Heart (from Issoudun), who report 18 priests and 29 schools. Protestant missions are maintained by the Utrecht Missionary Society in Dutch New Guinea, with 6 stations and out-stations; 5 missionaries; 5 native workers; 3 schools; 145 scholars, and 313 baptized Christians. In German New Guinea, the Rhenish and the Neuendettelsau Societies are established, with 14 stations; 38 missionaries, men and women; 12 schools, and 494 scholars; in British New Guinea and adjacent islands are the London Missionary Society, the Society for the Propagation of the Gospel in Foreign parts, and the Australian Wesleyan Missionary Society, with 25 stations and out-stations; 32 missionaries, men and women; 162 native workers; 54 schools; 2,088 scholars, and 3,046 professed Christians, of whom 1,188 are communicants. New Guinea is a hard and dangerous field, of which the evangelization has cost heavily. Yet there is steady progress in winning attention from the tribes along the coast. The interior of the island is still very much of an unknown land. A new auxiliary to missionary operations in New Guinea is the Papuan Industries Association, a purely business enterprise for developing the abilities of the people who accept Christianity.

Philippine Islands.

An American possession in Malaysia, comprising about 1,725 islands. Area, about 122,000 square miles. Population (1903), 7,572,000. Religions: Christians, 6,967,000 (Roman Catholics, 3,940,000; Independent Catholics, 3,000,000; Protestants, 27,000); Mohammedans 270,000; Buddhists and Confucianists, 75,000; Animists, 260,000. Protestant missionary enterprises are carried on in several of the islands by the Presbyterian Church of the U. S. (North); the Methodist Episcopal Church of U. S.; the Protestant

Episcopal Church; the Baptist Disciples, Congregationalists, Seventh Day Adventist, and the Woman's Association of the United Brethren. All together these societies report 212 stations and out-stations; 107 missionaries, men and women; 330 native workers; 13 schools, with 509 scholars; 8 hospitals and dispensaries; 2 publication houses, and 33,961 professed Evangelical Christians, of whom 12,000 are communicants.

OCEANIA.

Hawaii.

A territory of the United States, formerly known as the Sandwich Islands. Area of the islands, 5,000 square miles. Population (1900), 154,000, of whom 29,834 are native Hawaiians. The remainder of the population is composed of: Whites, 28,533; Chinese, 25,852; Japanese, 60,000, with a considerable number of Koreans and Filipinos and other islanders. Religions: Christians, 63,000 (Protestants, 27,000; Roman Catholics, 30,000; Mormons, 6,000); Buddhists, 55,000, and Confucianists, 25,000; others 11,000.

Melanesia.

The islands of the South Pacific, inhabited by people marked by the Papuan type, and lying east of New Guinea and Australia, and west of Fiji. The chief groups are Bismarck Archipelago, the Solomon, the Banks, the Torres, the Santa Cruz, the New Hebrides, and the Loyalty Islands, with New Caledonia. There are about 250 islands in Melanesia, of which the largest are in the Bismarck Archipelago and in the Solomon group. The Bismarck Archpelago and the western section of the Solomon islands are under German control. The New Hebrides group is jointly protected by France and England. The eastern section of the Solomon Islands, the Banks, and the Santa Cruz Islands are ruled by Great Britain. Population (estimated) , about 475,000. Religion: Animists, 420,000; Christians, 55,000 (Protestants, 30,000; Roman Catholics, 25,000.) Roman Catholic missions are carried on by the Congregation of the Sacred Heart of Mary from Issoudun, with about 12 priests in the Solomon Islands. Protestant missions in the New Hebrides, excepting three northern islands, occupied by the Melanesian Mission, are under the Presbyterian New Hebrides Mission, with 39 missionaries, men and women, and over 300 native workers conducting work in 126 places, with 200 schools; 5,000 scholars, and about 8,000 professed Christians, of whom 3,000 are communicants. In the North and West of Melanesia the Melanesian Mission of the Anglican Church conducts missionary work on 30 islands, with 37 missionaries, men and women; 702 native workers; 289 schools; 18,690 scholars, and about 13,000 professed Christians, of whom 2,500 are communicants. The Australian Methodists also have stations in one of the Solomon Islands and in the Bismarck Archipelago.

In the Loyalty Islands (French) the London Missionary Society has a missionary and his wife, with 399 native workers and 5,988 professed Christians, of whom 2,190 are communicants. The Paris Evangelical Missionary Society has a mission on Mare in the Loyalty Islands and in New Caledonia, with 1 missionary and 40 native workers, who are mostly from the Loyalty Islands. The number of native professed Christians is 5,000.

Micronesia.

A name applied to groups of small islands in the Western part of the North Pacific, including the Caroline Islands, the Ladrone Islands, the Marshall Islands, and the Gilbert Islands. The three groups first named are a German possession, with the exception of the island of Guam, which belongs to the United States. The Gilbert Islands are under British control and their population is reckoned at 35,000. Religions found in Micronesia: Pagan, about 160,000; Christians, 30,000 (Roman Catholics, 12,000; Protestants, 18,000). The Roman Catholic missions in these islands are carried on by the Order of the Sacred Heart from Issodun. The reports are conflicting, but there seem to be 11 priests. The Protestant missions are carried on by the Congregationalists, who report 67 stations; 25 missionaries; 197 native workers; 99 schools; 4,262 scholars, and 17,000 professed Christians, of whom 7,670 are communicants. The London Missionary Society has a station in the Southern Gilbert group, mentioned below under the head of Polynesia.

Polynesia.

Includes the islands of the Pacific Ocean lying east of Australia, New Guinea, Melanesia, and Micronesia, and north of New Zealand. The principal groups are:

1. The Fiji Islands, a British colonial possession, comprising 200 islands, Area (including Rotuma), 8,045 square miles. Population (1901), 117,870, of whom about 2,500 are Europeans, 94,400 Fijians, and 17,000 Indians. Religion: Christians, 100,864 (Roman Catholics, 9,338; Protestants, 91,526); Hindus and other pagans, 17,000. The Roman Catholic missions are conducted by 13 Marist priests. Protestant missions were carried on for many years by the Wesleyan Missionary Society, and are now under charge of the Australian Methodist Missionary Society. The SPG also has 3 missionaries there.

2. The Samoan Islands, under protectorate of Germany, with the exception of three small islands, which are dependencies of the United States. Area, about 1,100 square miles. Population, 38,500. Religion: Christians (Protestants, 34,500; Roman Catholics, 4,000). The largest and oldest Protestant mission is that of the London Missionary Society, with 18 missionaries, men and

women (including wives of missionaries); 412 native workers; 205 schools; 8,052 scholars, and 34,167 professed Christians, of whom 8,601 are communicants. The Seventh Day Adventists and the Salvation Army also have work in Samoa. The Australasian Methodists have a mission in the islands with about 2,000 adherents.

3. The Cook or Hervey Islands: A dependency of New Zealand. Area, including Niue or Savage Island south of Samoa, 280 square miles. Population, about 12,000. Protestant missions in these islands have been carried on by the London Missionary Society which has there 10 missionaries, men and women; 67 native workers; 26 schools; 2,274 scholars, and 10,162 professed Christians, 3,554 being communicants.

4. The Ellice and the Tokelau Islands (under British control). Area of Ellice Islands, 14 square miles. Population, 2,400. Area of Tokelau Islands, 7 square miles. Population, 1,050. These, with some of the islands of the Gilbert group, have been evangelized by the London Missionary Society, which has in that field 1 missionary and his wife; 52 native workers; 12 schools; 1,643 scholars, and 8,215 professed Christians, of whom 3,503 are communicants.

5. The Tonga or Friendly Islands: A British protectorate, ruled by a native king. Area, 390 square miles. Population (1901), 18,959, of whom 18,300 are natives and 360 are Europeans and half breeds. The islands were evangelized by the Wesleyan Missionary Society, and are now one of the fields of the Australian Methodist Missionary Society. About 2,000 of the people are Roman Catholics.

6. The (French Polynesia) Society Islands, with Tahiti for the largest island, including the Leeward Islands; the Tuamotu Islands; the Austral Islands; the Gambier Islands, and the Marquesas. Their aggregate area is about 1,520 square miles, and their population about 29,000. The religion is Christianity (Roman Catholics, 16,000, and Protestants, 9,800). The Roman Catholic missionaries are of the Order of the Sacred Heart of Jesus and Mary. They have 18 priests and 52 schools. The Protestant missions are maintained by the Paris Evangelical Missionary Society, which has 58 stations and out-stations; 10 missionaries; 44 native workers; 3 schools; 507 scholars; and 8,110 professed Christians, of whom 4,427 are communicants. Mormons are active in the Protestant islands.

The missionary enterprise in Polynesia stands for one of the earliest compassionate efforts of Western Christendom. The people were savages in different degrees of brutalization, and they therefore needed to hear of the Christ and His rule of manhood. By much devotion, with not a little sacrifice of life, these distant groups of islands have been changed so that many of them play a tangible part in the work of the commercial world. A fact not to be overlooked is the part which the Christianized islanders have taken to

in the work of evangelizing neighbors. Men from Samoa were pioneer missionaries in the New Hebrides, and men from Fiji, Samoa, and Loyalty Islands are to-day working as missionaries in New Guinea

Christians of St. Thomas.

This is the name of a branch of an old Persian church still existing on the Malabar coast, formed originally by excommunicated Nestorians. Their liturgy is in the Syriac language. They still celebrate the early love feast, use bread, salt, and oil in the communion of the Lord's supper, and anoint infants in baptism. Their priests are allowed to marry. While the Portuguese held Malabar they were submissive to the Roman Catholic Church, but as soon as the Dutch took control the Nestorian system was resumed.

PROGRESS IN MISSIONS.

Look at the islands of the Pacific, each formerly the enemy of every other. Some 350 missionaries, men and women, supported by a dozen or so of different societies, occupy about 200 central stations in those islands. With the native workers whom they have trained they labor in about 2,000 different places. Slowly but continuously the people on their volcanic rock-heaps or palm-fringed atolls have been learning to surrender themselves to Jesus Christ as Savior, King and Guide, until now, in Micronesia, Polynesia, the New Hebrides and Melanesia, about 300,000 people profess to be Christians, and every year adds to their number. Many of them are very simple and crude and faulty specimens of manhood, but many of them are strong and tested men of power; and about 3,000 of them are teachers and preachers with a Christian experience that shows them to have received the Holy Spirit even as we.

Look at Africa, the home of unresponsive muck-raking. Mohammedanism is most secure, most aggressive, and dangerous to the last degree in Africa. Yet in Morocco, Algiers, Tunis, and Egypt there have been converts from Mohammedanism during the past year. The North Africa Mission has a score of converted Mohammedans as evangelists. The keeper of the Bible depot at Suez is an earnest Christian who but a few years ago was a Mohammedan and an expounder of the holy law in Zanzibar. All along the northern coast line Mohammedan youths are studying in missionary schools; and by the grace of God the recent Conference at Cairo of missionaries working among Mohammedans everywhere is a step forward that will affect the whole Mohammedan world. As to the central and southern portions of the great black continent, in the older mission fields, like South Africa, Sierra Leone, and the Lagos protectorate, now merged in South Nigeria, Christianity is

rooted in the soil of the land. There are in these lands some 750,000 Christians, many of them of the third generation, winning additions every year from the surrounding people. In Natal the past year has seen an official government investigation into the quality of manhood fostered by the native Christian church. The verdict has been that it is good; and that missions ought to be encouraged by Government for the sake of their fruits in citizenship. In the newer fields, like Uganda, Nyasaland, Angola, Kamerun and British and German East Africa, the reports all show progress in spite of hindrances and backward eddyings of the current. In the Congo region, notwithstanding the horrors of Belgian commercial greed, enquiry, interest and conversions appear in every report. One evening at nightfall a few months ago a missionary on the Congo river in a steam launch, seeking a place to moor the boat for the night, was startled by a lusty chorus of men's voices singing in the native language, "All hail the power of Jesus' Name." The missionary had found his place to stop; for there among the reeds were some big canoes full of young Africans on a fishing excursion, and there were Christians among them with Bibles and hymn books. And this in the heart of the Dark Continent! As the missionary joined in the words "and crown Him Lord of all," he felt somewhat as old Simeon did in the temple, satisfied because he had seen the salvation of the Lord.

India is a land of many nations strangely inventive in methods of debasing religion. It is estimated that since the census report of 1901, at least 300,000 converts have been baptized, largely among the poorest and most despised of the people, thus bringing the mission work there into visible identity with that of Him who gave as one of the marks of His mission that to the poor the gospel was preached. Converts have also been won among self-sufficient Brahmans and haughty Mohammedans. Some idea of the steady progress may be derived from a note of the Census Commissioner on South India. He gives as a net result in Travancore, of the census changes of the last 25 years, the fact that out of every 10,000 of the population 373 Hindus have disappeared, and have been replaced by 333 Christians and 40 Mohammedans. Special movements of progress are the revivals in Assam, in several places in North India, and in the Bombay Presidency; and the strange evangelistic campaign in Burma, conducted by Ko-san-ye, which has brought pagans literally by thousands into relations with the Christian churches among the Karens, and an equally remarkable turning to Christ among the wild tribes in the north of Burma bordering on Chinese territory. We cannot pause to describe the fraternizing of Christians of different races seen in the visit to India in March, 1906, of two well known Japanese Christian pastors who addressed large audiences with great acceptance in several of the great cities, with the object of stirring the people to Christ-like activity in evangelization.

In China, where distrust of God makes every man try to be his own providence, the centenary of Protestant missions is to be celebrated next year. During the first 35 years of the century little visible impression was made upon the Chinese. According to tables just compiled, the number of Chinese Christian communicants has doubled every seven years since 1842. At the end of 1905 the number of communicants was about 150,000. When Dr. Griffith John of the London Missionary Society, prepared to return to England on furlough, a few months ago, he called attention to a fact full of significance. He entered Hankow, in central China, 45 years ago. Then there was not a single Christian convert in all that great city. When he left the city he went with the joyful reflection that the gospel is permanently established there in the hearts of 8,000 believers. The tale of increase in China is but just commencing and the gospel now shows its power in almost every district.

A few steps take one over the boundary into Korea, long held by China in a seclusion where self-satisfaction has had time to become profound. The Christian churches have about 20,000 members with about 20,000 candidates for baptism. Close and intelligent study of the Bible and application of its principles of life are characteristics of the Korean Christians. During the past year interest in Christianity has been marked, even in the southern parts of the country, long callous to the gospel message. This year, among the nobility, the most impervious class of Koreans, seekers after light are studying the New Testament with emotion. The changed life of converts strikes the consciences of their neighbors. Recently a highway robber in Korea, like the men moved to repentance under the preaching of John the Baptist, was no sooner converted than he asked, "What must I do?" On being satisfied that Jesus Christ expected him to confess his crimes, he gave himself up to the authorities. The Governor of the province said that never before in all Korean history had a criminal made voluntary confession. Therefore this ex-highwayman should not be beheaded as the law required. He pardoned and dismissed the new convert with commendation of his wisdom in adopting a religion that can change the heart.

From Korea we pass into Japan, where a sturdy nation stands at the parting of the ways, having to choose between life and death, blessing and cursing, but being in great measure insensible to the far-reaching consequences of the choice now to be made. The war has brought some of the people in closer contact with Christianity, but has not so thoroughly abolished indifference as was hoped. Yet there is growth. At the close of 1905 the number of Christians in Japan was about 350,000, including Roman Catholics, with about 450 ordained Japanese Christian ministers and some 600 unordained Christian teachers and evangelists. The gospel is regularly preached in about 1,000 towns and villages and

the Protestant communicants are more than 50,000. One notable fact as to the Christians of Japan is the influence which they have in the affairs of the nation. There seems to be little bigotry to exclude Christians from participation according to their ability in political and national affairs. The editors of four out of twelve leading newspapers in Japan are Christian men. The Christians are recognized pioneers in reform and in general benevolent work. For this reason the influence of the Christians of Japan is found to be many fold out of proportion to their numerical strength.

Time will not allow more than mention of the increase of the number of Christians in lesser fields. In Sumatra, for instance, the report of the German Rhenish mission showed last year 4,712 pagans and 136 Mohammedans baptized. There is increase wrung out of rocky soil in Ceylon, in Persia, in the border lands of Tibet, and even in Arabia the neglected and the well-fortified against the message of Jesus Christ. In all fields missionary work has transformed multitudes of men and women into cross-bearing, self-denying and light-giving followers of Jesus Christ. This salient fact of steady increase of Christian believers recalls once more the fitness of the gospel to meet the need of peoples the most different in race, social customs, habits of thought, and religious belief. The Bible Societies, which everywhere supply the preacher with the book that he expounds, report a great increase of their issues during the past year. The British and Foreign Bible Society issued during 1905 more than six million, the American Bible Society more than two million two hundred thousand, and the Scottish National Bible Society nearly two million volumes of Bibles, Testaments, and lesser portions of Scripture. These figures show in each case a gain of about twenty per cent. over the issues of 1904. Single stations may stand still or lose ground, but in each country the missionaries praise God for tangible increase that shows His use of missions to work His will among the nations.

CONVERTS BECOME MISSIONARIES.

Converts separated by vast distances, by language, and by divergent interests and aims, and taught by many different denominations, nevertheless attain a recognizable likeness to one another, through growth toward likeness to the great Head of the Church. It is evident that the root of the matter is in these growing bodies of Christians because they voluntarily take up the work for others which Christ did, and which He made a mark of His followers. This has been noteworthy in the revivals in Madagascar. Glimpses of the same activity are seen in India. Even native officials who are Christians, in some cases Mohammedans in origin, are giving their time outside of office hours to true evangelistic work. In Korea this activity is a regularly understood responsibility undertaken along with membership in the Christian Church. Christian

officers in the Japanese army have been found teaching Christ to Chinese in Manchuria. Little societies of Japanese Christians maintain missionaries to people of their own race in Formosa, in Manchuria, in Korea, and in China. In Oceania, Samoans and Fijians are missionaries in New Guinea, and Christians of the Loyalty Islands are giving their lives to teaching the pagans of New Caledonia. In the first days of this year a man died in a village of southern Nigeria in West Africa who used to be a famous fetish priest. He became a Christian. He had no scientific education, but as he lived on his farm, he told his neighbors how great things the Lord had done for him, and he read to them the Bible. Before his life reached its peaceful close that former priest of Satan had led fully one thousand pagans to confess faith in Jesus Christ. In Borneo and in Java there are new missionary stations whose foundations were laid by Chinese Christian business men who brought their countrymen together for Bible study, and persuaded them to let the Bible mold their lives. Chinese Christians in America are building chapels for little Christian congregations in China, and in China itself more people are won by native Christians to the first steps in faith than by missionaries. In India the National Missionary Society was formed in the last days of 1905. What it will accomplish is yet uncertain. But the plan has the support of hundreds of thousands of Indian Christians throughout the length and breadth of the Empire. Innumerable instances of the growth of activity among members of the mission churches prove that Christ is in the hearts of these converts and illustrate the rule that a passion to save men overcomes all obstacles. We did not know that we were calling out this immense volume of latent power when we obeyed the command to teach all nations. But God knew it.

PROVIDENCE FACILITATES MISSIONS.

In the mission field, unconnected directly with efforts of missionaries, are discovered sudden changes in surroundings, unforeseen and unheard-of removals of obstacles, welcome but unhoped-for facilities for extending the sphere of missionary operations—inviting, yes, commanding opportunities. "You cannot imagine the enthusiasm," says a missionary on the Congo, "with which we were received all along the river below Yakusu. Dozens of boats surrounded the steamer filled with people shouting welcome and all calling out, 'Have you books? Books! we want more books!'" The people knew their own insufficiency and called for light. Like occurrences show the temper of the people in Kamerun, the Gold Coast Colony, Uganda, and other African fields. India, the abode of all extravagances in philosophy and religion, is now in a religious and social ferment; the hoary system of Hindu observances is being doctored over to bring it into harmony with modern, that is to say, with Christian requirements, for otherwise it cannot retain the respect of the educated. In a less degree the

same is true of educated Mohammedans. Some of these in India are trying to purge their religion of blemishes revealed to them by the light of the gospel. They fail to see that after such cleansing the residue ceases to be Mohammedanism.

A similar general sense of dissatisfaction with the old religions appears in Japan. Since the war, Shintoism is not a religion; people even question whether it is a worthy sentiment. Leading Buddhists educated above the level of the priests, mournfully admit that a revival of their religion in Japan seems impossible. We have the strange spectacle of Buddhists adopting the methods of Christians—issuing tracts, organizing Endeavor Societies and Sunday schools, preaching on the street corners to the accompaniment of a baby organ, etc. But while the philosophy of Buddhism is not easily to be displaced, the religion of the system is wedded to ignorance. The four million students in the Government schools of Japan will soon be four million judges to declare that as a religion Buddhism is weighed and found wanting. In China the new theories of education, and the new determination to find and use the principles that have given nations power, caused the suppression of the old classics in the schools, and this has smitten Confucianism in its vitals. In some parts of the empire temples have been transformed into school houses, the idols, by Governmnet order, being cast out to make room. Some of the idols were burned unregretted; some like Aaron's golden calf were broken up and cast into the river to be carried by the floods where none can find them again, and so gods in whom the people trusted have met their predestined end by being " cast to the moles and the bats."

Even in some Roman Catholic countries changes of this same class are to be noted. The publication by the Church of the Scriptures for the common people is one of these changes. Think of this event, my brethren! Some years ago the circulation of the Bible by Protestants forced Roman Catholics in Syria to bring out an " authorized " version of the New Testament in Arabic. Two or three years ago the Pope authorized and blessed a cheap edition of the New Testament in Italian. Last year the Roman Catholic Archbishop of Rio de Janeiro in Brazil urged his people, whether educated or not, to study a new Portuguese translation of the Gospels; and now, this year, a Roman Catholic priest in France has made a translation of the New Testament into French, and eminent Jesuit authorities have pronounced it very good. The character of the notes with which all of these new Roman Catholic versions are supplied, with a view to combating Protestant interpretations of Scripture, does not in the least take from the importance of a movement which loosens the chains that sought to bind the written word in that great church.

The very Governments facilitate the work of missions, Britain during the year has invited the establishment of another new mission in the Egyptian Sudan. In Africa European governments

within twenty years have made great expanses of territory safe for missionary tours. In East Africa and South Africa and French West Africa, railroads, and on the upper Nile, the Niger, the Congo, and the Senegal, steamers speed the touring missionary on his way. The French Government within the last year has begun to put into effect a uniform system of common school education in all that enormous territory lying in the northern part of the African continent between Algeria and Tunis on the north, and Dahomey and the Niger on the south. This region is a vast hotbed and nursery for Mohammedan fanatics. But the one thing that surely cuts the nerve of Mohammedan fanaticism, and reduces the Mohammedan religious system to its common-place level, is the popularization of science. In taking steps for the education of millions of Mohammedans in Africa, France unwittingly is preparing the way for the Kingdom of Light in which there is no darkness at all. The Japanese Government during the past year has risen to leadership of the far East, deposing China from that high position. It is a liberal government from whose administration every trace of bigotry against Christianity has disappeared. This momentous change of equilibrium, too, is in the line of missionary progress. All these changes are of one nature; they prepare a way for the rule of the Kingdom of Christ.

THE MEANING OF PROGRESS IN MISSIONS.

Our survey of the progress of missions gives a basis for classifying the enterprise. Some still call it a pitiable waste of energy, money and talent. But we have a right to claim that it is a factor in the destiny of our race, of superlative importance to mankind and to every individual. The persistence of the undertaking, the steady increase in numbers of the Christians of the missionary field; their notable growth in fulfilling the Christian's duty toward those yet unmoved; the vague dissatisfaction that is suggesting improvements in the national or tribal religions, and, furthermore, the unintended helps to missions yielded by Governments which are seeking their own ends, are cumulative evidences for this claim. All these work together with a uniform trend that fortifies our claim of one Great Cause, even the Almighty Himself.

Immeasurable opportunities are before those who live in this age. In a grand, imperialistic sense the Kingdom is at hand. It is the same Kingdom for which Jesus Christ in visible presence used to urge his followers to prepare. He used to say that the Kingdom was at hand, because forces already in slow, silent operation would overturn until He should come to His throne. Christians in this age must seek His Kingdom and His righteousness first above all things. Let this simple truth be to each one of us a permanent acquisition of motive from any vision given us of the fact that God is using missions as a chosen instrument for hastening the coming of the day when He whose right it is shall reign.

RELIGIOUS STATISTICS OF THE VARIOUS COUNTRIES IN ASIA, AFRICA AND OCEANIA.

AFRICA

	CHRISTIANS			Jews	Mohammedans	Buddhists	Hindus	Confucianists and Taoists	Animists, Fetishists, etc.	All Others	Total
	Protestants	Roman Catholics	Oriental Churches								
Abyssinia		2,000	3,098,000	60,000	50,000				300,000		3,510,000
British Africa											
Bechuanaland	12,000	3,000							185,000		200,000
Basutoland	38,000	10,000							300,000		348,000
Cape Colony	1,118,000	23,000		4,000	21,000				1,226,000	13,000	2,405,000
Central Africa	10,000	1,000			300,000				598,000		909,000
East Africa	9,000	3,500	500	1,000	800,000	2,000	20,000	3,000	3,150,000	11,000	4,000,000
Gambia	2,000	4,000			35,000				50,000		91,000
Gold Coast	35,000	6,000			32,000				1,412,000		1,485,000
Lagos	32,000	15,000			70,000				1,380,000	3,000	1,500,000
Mauritius	7,000	113,000			41,000		206,000	3,000			370,000
Natal	72,000	21,000			14,000	4,000	30,000	8,000	948,000	12,000	1,109,000
Nigeria	7,000	18,000			10,000,000				14,975,000		25,000,000
Orange River Colony	98,000	16,000					2,000	3,000	231,000	15,000	365,000
Rhodesia	19,000	5,000		1,000	1,500		1,000		851,000	1,500	880,000
Sierra Leone	48,000	5,000			18,000				1,005,000	1,000	1,077,000
Somaliland					500,000						500,000
Transvaal	256,000	34,000		10,000		5,000		12,000	1,033,000	4,000	1,354,000
Uganda	260,000	46,000			200,000				3,480,000	4,000	3,990,000
Zanzibar	1,000	1,500	500	500	185,000		5,000			4,500	198,000

French Sphere											
Algéria	31,000	527,000	25,000	57,000	4,109,000						4,740,000
Bagirmi & Senegambia		1,000			2,500,000				499,000		3,000,000
Congo	1,000	5,000			3,500,000				6,994,000		10,500,000
Dahomey		6,000			295,000				700,000		1,001,000
Guinea	500	1,000			1,000,000				1,198,500		2,200,000
Ivory Coast		1,000			200,000				1,799,000		2,000,000
Madagascar & Islands	438,000	79,000			6,000		2,000		1,975,000	5,000	2,500,000
Sahara & Wadai					2,000,000				500,000		2,500,000
Senegal	1,000	15,000			2,198,000				975,000	10,000	3,200,000
Somaliland		7,000	1,000		150,000				40,000		198,000
Tunis	1,000	116,000		60,000	1,718,000						1,895,000
German Sphere											
East Africa	12,000	5,000			300,000		8,000	2,000	7,673,000		8,000,000
Kamerun	13,000	3,000			500,000				2,900,000	4,000	3,420,000
S. W Africa	18,000	12,000							170,000		200,000
Togoland	4,500	1,500			12,000				885,000	2,000	905,000
Italian Sphere											
Eritrea & Somaliland	1,000	17,000	12,000	500	450,000				367,000	2,500	850,000
Portuguese Africa											
Angola	4,000	1,000,000							3,115,000		4,119,000
E. Africa	7,000	10,000			100,000		3,000		3,000,000		3,120,000
Guinea & Islands		260,000			170,000				579,000		1,009,000
Spanish Africa											
Rio-de-oro		1,000			990,000					9,000	1,000,000
Rio Muni	1,000	13,000							60,000		74,000
Cape S.Juan Islands.											
Turkish Africa											
Egypt	27,000	56,000	647,000	25,000	8,979,000						9,734,000
Tripoli		6,000	9,000	10,000	1,275,000						1,300,000
Egyptian Soudan		2,000	3,000	2,000	2,500,000				965,000	21,000	3,493,000
Congo Free State	15,000	17,000			600,000				29,365,000	3,000	30,000,000
Liberia	65,000								1,995,000		2,060,000
Morocco	1,000	5,000	3,000	150,000	5,000,000				300,000		5,459,000
Total Africa	2,665,000	2,498,000	3,799,000	381,000	50,810,000	11,000	277,000	21,000	97,179,500	135,500	157,778,000

ASIA.

	Christians			Jews	Mohammedans	Buddhists‡	Hindus	Confucianists‡ and Taoists	Shintoists‡	Animists, Fetishists, etc.	All Others	Total
	Protestants	Roman Catholics	Oriental Churches									
Afghanistan					4,000,000							4,000,000
Baluchistan†					230,000		10,000					240,000
Bokhara					1,250,000							1,250,000
Ceylon	75,000	283,000			248,000	2,140,000	828,000			4,000		3,578,000
China	150,000	900,000		20,000	33,000,000	83,000,000		284,000,000		17,000,000	1,930,000	420,000,000
French India		208,000			6,000		59,000					273,000
French India-China		932,000			60,000	10,000,000		528,000		7,000,000	30,000	18,550,000
India	1,078,000	1,595,000	250,000	18,000	62,458,000	9,447,000	207,146,000			8,584,000	3,627,000	294,233,000
Japan & Formosa	58,000	65,000	7,000			19,858,000		100,000	24,900,000	2,000,000		47,008,000
Khiva					800,000							800,000
Korea	35,000	32,000	1,000			1,500,000		6,000,000		432,000		8,000,000
Mal. St. & Str. Set.	3,000	20,000			490,000	180,000	109,000	402,000		37,000	9,000	1,250,000
Nepal						2,500,000	1,000,000			500,000		4,000,000
Persia	8,000	14,000	60,000	35,000	9,373,000						10,000	9,500,000
Russia	20,000	477,000	7,256,000	30,000	10,847,000	1,645,000				2,000,000	48,000	22,323,000
Siam	15,000					3,600,000				1,600,000		5,215,000
Tibet		1,000			100,000	4,000,000				2,279,000	20,000	6,400,000
Turkey*	100,000	858,000	9,550,000	379,000	18,594,000						19,000	29,500,000
	1,542,000	5,385,000	17,141,000	82,000	141,456,000	137,900,000	209,152,000	291,030,000	24,900,000	41,436,000	5,693,000	876,120,00

* Both Europe and Asia. † Outside of British Territory.

‡ Followers of Confucianism in China and Shintoism in Japan are distinguished from Buddhists by lines too vague to permit confident enumeration

MALAYSIA

British pos. inc. Brit. Borneo	3,500	1,500			340,000					500,000		845,000
Dutch E. Indies	380,000	50,000		1,000	20,000,000		27,000	480,000		15,000,000	62,000	35,000,000
New Guinea	6,000	4,000								650 000		660 000
Philippines	27,000	6,940,000		2,000	270,000			75,000		260,000		7,574,000
Portugese Timor		100,000			150,000			15,000		35,000		300,000
Total	416,500	7,095,500		3,000	20,760,000		27,000	570,000		16,445,000	62,000	45,379,000

OCEANIA

Melanesia

Bismarck Archipelago	3,000	6,000								111,000		120,000
Loyalty Islands	6,000	5,000								4,000		15,000
New Caledonia	3,000	32,000								21,000		56,000
New Hebrides	12,000	9,000								50,000		80,000
Solomon Islands	12,000	1,000								125,000		138,000

Micronesia

Gilbert Islands	5,000	3,000								27,000		35,000
Caroline Islands / Ladrone Islands	10,000	6,000								134,000		150,000
Marshall Islands	6,0000	2,000								7,000		15,000

Polynesia

Fiji Islands	92,000	9,000								17,000		118,000
Samoa	32,000	6,000										38,000
Hervey & Cook Is.	10,000	2,000										12,000
Elice & Tokelau Is.	3,400	200										3,600
Tonga Friendly Is	16,000	2,000									1,000	19,000
French Polynesia Including Marqesas	9,800	16,200								2,000	1,000	29,000
Hawaii	27,000	30,000		1,000		15,000		25,000	40,000		* 16,000	154,000
Grand Total	247,200	129,400		1,000		15,000		25,000	40,000	50,700	18,000	982,600

* Mormons, 6,000.

STATISTICS OF THE GREAT RELIGIONS OF THE WORLD

	Christians			Jews	Mohammedans	Buddhists
	Protestants	Roman Catholics	Eastern Churches			
Africa	2,665,000	2,493,000	3,799,000	381,000	50,810,000	11,000
America, N.	64,488,000	36,693,000	1,000,000	1,069000	15,000	5,000
America, S.	362,000	36,125,000		22,000	10,000	
Asia	1,542,000	5,385,000	17,144,000	482,000	141,456,000	137,900,000
Australasia	3,424 000	964,000	1,000	17,000	3,000	4,000
Europe	92,922,000	183,754,000	98,213,000	9,247,000	3,576,000	
Malaysia	416,500	7,095,000		3,000	20,760,000	
Oceania	247,000	129,000		1,000		15,000
Aggregate	166,066,500	272,638,500	120,157,000	11,222,000	216,630,000	137,935,000

	Hindus	Confucianists and Taoists	Shintoists	Animists Fetishists, etc	Unclassed	Total
Africa	277,000	31,000		97,179,500	125,500	157,772,000
America, N.	94,000	85,000		200,000	8,002,000	111,651,000
America, S.	108,000	4,000		1,262,000	63,000	37,956,000
Asia	209,152,000	291,030,000	24,900,000	41,436,000	5,693,000	876,120,000
Australasia	1,000	31,000		40,000	70,000	4,555,000
Europe					1,319,000	389,031,000
Malaysia	27,000	570,000		16,445,000	62,000	45,379,000
Oceania		65,000		507,000	18,000	982,000
Aggregate	209,659,000	291,816,000	24,900,000	157,069,500	15,352,500	1,623,546,000

SECTION XXIII.

The Last Plagues.

Each one of the seven angels gives a blast with his trumpet which introduces a great calamity. Later at the same places, respectively, an angel pours out a vial of the wrath of God which introduces a far more severe manifestation of God's wrath. We think that the sound of the trumpets and the misery which follows, recorded in chapters viii—xi, are the warnings of God of the far more severe judgments recorded in chapter xvi, in which is filled up the wrath of God.

With our limited knowledge we know of nothing in history to which these calamities and judgments can apply; hence we believe that both the blasts with the trumpets, and the calamities which followed, and the pouring out the vials of God's judgments are in the future. And being in the future, it is uncertain how much is to be interpreted literally, and how much figuratively. A large portion of the prophecies in the Bible were misunderstood until they were fulfilled. It has been said, when a person undertakes to explain unfulfilled prophecy he goes to prophesying himself; yet we believe that every one of the statements will be fulfilled, and then their application will be better understood. It is evident that this earth will be visited with terrible judgments before the final great judgment day

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And the seven angels which had the seven trumpets prepared themselves to sound." Revelation viii: 1-2, 6. Seventh seal—this is the last of the series, and it introduces a new order of events. Silence in heaven—on account of the dreadful plagues which would follow the blasts of the trumpets. "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four living creatures gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever." Revelation xv: 1,6-7. Great and marvellous—the dreadful judgments were a marvel in heaven full of the wrath of God. Dreadful are God's judgments.

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of the trees was burnt up, and all green grass was burnt up." Revelation viii: 7. Hail and fire mingled with blood—this indicates that blood was shed. If the trees are figurative, they may represent men. It is a historic fact that many men have been put to death by fire.

"And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." Revelation xvi: 1-2. Poured out his vial upon the earth—the same place where the first angel sounded with his trumpet. A grievous sore upon the men which had the mark of the beast—the beast, we believe, is the pope, and the mark of the beast is to be subservient to the papal authority. Worship his image is to worship papacy, which is idolatry.

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships was destroyed." Revelation viii: 8-9. The statement, as it were, indicates that the great mountain is a symbol. This would imply that a great nation or power, which was consuming as fire was thrown into commotion like the restless waves of the sea. A third part in the sea died—a third part of those in the commotion died.

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea." Revelation xvi: 3. At the blast of the second trumpet, a third part in the sea died. In pouring out the second vial every living soul in the sea died. This is an utter destruction of all who constituted that nation, symbolized as a great mountain.

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." Rev. viii: 10-11. The phrase, as it were, indicates that this is figurative language, and the rivers and fountains of water may symbolize the waters of salvation, as in the following passages: "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." Psalm xlvi: 4. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isaiah lv: 1. "Then will I sprinkle clean water upon you, and ye

shall be clean: from all your filthiness, and from all your idols, will I cleanse you." Ezekiel xxxvi: 25. "And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live." Ezekiel xlviii: 9. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation xxii: 1, 17. All of these passages speak of water as giving spiritual life. The passage in Revelation viii: 11, says, "The waters became wormwood, and many died." In the Scriptures we are informed that the means which are provided for salvation, if not so employed, produce death; the following passages are examples.

"The commandment, which was ordained to life, I found to be unto death." Romans vii: 10. "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life." II. Corinthians ii: 15-16. This is just what sweet water will do when it is made bitter; it will cause many men to die of the waters, whether we give the passage a literal application or spiritual.

"And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." Revelation xvi: 4-6. This passage contains the same principle as chapter viii: 10-11, only in a more extended sense. As they had shed the blood of saints, they were given blood to drink, which means death, which was accomplished by corrupting their rivers and fountains of waters.

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" Revelation viii: 12-13.

In Malachi iv: 2, we read, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." This is Christ the Sun of righteousness. Hence the sun symbolizes Christ who is "the light of the world." Instead of receiving the full light from Christ he was so viewed as to be partly obscured. As the moon receives its light from the sun, so the religious ordinances receive their light from Christ; and Christ and the ordinances

being one third part dark, the stars symbolizing Christians would be partially obscured.

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory." Revelation xvi: 8-9. Poured out his vial upon the sun—in Psalm lxxxiv: 11 we read, "The Lord God is a sun." We think that this vial obscured God from their view on account of their wickedness. Power was given unto him to scorch men with fire. Power was given unto the angel, not the sun, to scorch men with fire. Men blasphemed the name of God—this will be a very wicked age.

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name of Apollyon. One woe is past; and, behold, there come two woes more hereafter." Revelation ix: 1-12.

A star fall from heaven—a brilliant person fell into sin from the church. To him was given the key of the bottomless pit or abyss, which is inhabited by malignant spirits or demons. Christ represents a man departing from God, "Taking with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation." He opened the pit and darkness was the result. There came out locusts—not the

insect, for they always eat grass and all green herbage. The description given is clear evidence that they are wicked spirits, or demons, and well equipped and organized. Their time was limited to five months. They had a king over them which is the angel of the abyss. They tormented those men which have not the seal of God in their foreheads; so that men seek death, and shall not find it. This torment should continue five months.

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." Revelation xvi: 10-11. The seat of the beast—the seat of papacy. His kingdom was full of darkness—the Latin kingdom was full of darkness; and blasphemed the God of heaven because of their pains, and repented not of their deeds.

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were 200 thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." Revelation ix: 13-21.

Loose the four angels—four evil spirits. God suffers wicked beings to execute his judgments upon evil doers. In Psalm xvii: 13, we read, "Deliver my soul from the wicked, which is Thy sword." God permitted the Babylonians to punish the Israelites for their sins during seventy years of exile. But these demons from the Euphrates had only a year, month, and day to slay the third part of men. They raised an army of 200,000. By these three the third part of men were killed by fire, smoke and brimstone, which issued out of their mouths, and with their tails, which were like serpents. The rest of the men which were not killed did not repent of their evil deeds.

"And the sixth angel poured out his vial upon the great river

Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathereth them together into a place called in the Hebrew tongue Armageddon." Revelation xvi: 12-16.

The great river Euphrates had bounded nations, and intercepted the march of armies; now it is dried up so that the kings of the East might take part in the battle of that great day of God Almighty. Three unclean spirits, (slimy) like frogs came out of the mouth of the dragon (the devil), and out of the mouth of the beast (the pope), and out of the mouth of the false prophet (perhaps Mohammed). These work miracles, and go unto kings and of the whole world to gather them to the battle, in Armageddon. J. A. Seiss locates it in the Mount of Megiddo, which has given its name to the great plain of Jezreel, which belts across the Holy Land.

"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth. And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. x: 1-2,6-7. This mighty angel came down from heaven, with very brilliant and majestic appearance and announced the closing of time. A little book open—a short time to the end. There should be time no longer—time would end when the voice of the seventh angel shall begin to sound.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God. Saying, We give thee thanks, O Lord God Almighty, which art, wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest

destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Revelation xi: 15-19.

The kingdoms of this world are become the kingdom of our Lord—that Christ's kingdom will supersede all earthly kingdoms is clearly stated in the Old Testament. The nations were angry at the closing up of the earthly kingdoms, in which there is much wickedness. At this time the dead will be raised, and God's servants and saints will be rewarded. The second woe is past, the third is the last which cometh quickly.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found." Revelation xvi: 17-20. The seventh angel poured out his vial into the air—as the air encircles the earth—hence this vial would effect all persons on the earth. It is done—as seven angels poured out the vials of the last plagues in which is filled up the wrath of God, when the seventh poured out his vial it was finished. This will produce wonderful commotion in the elements as stated in the passage under consideration, also by different writers of the Old and New Testaments. This is quite fully delineated in the third chapter of II. Peter. The cities of the nations fell—the cities being full of wickedness came to an end. Babylon came in remembrance before God. This is more fully explained in the next section. Every island fled away, and the mountains or earthly governments were not found.

"And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Revelation xvi: 21. This hail is the last of these plagues. No person could endure such a hail. These dreadful tribulations will be visited upon the sin cursed inhabitants of this earth. Men will then be impressed with the terrible results of being in rebellion against God, and all principles of righteousness. But a more awful doom will be pronounced upon sinners at the great judgment day. See section xxix.

SECTION XXIV.

Idolatry.

The church is symbolized by a woman. Infidelity of a wife to her husband is called harlotry, and a person who is an infidel towards God is termed a harlot. Infidelity has invented many forms of worship, and many objects which have been worshipped. We take the reader back to Nimrod who began to be a mighty one in the earth. The beginning of his kingdom was Babel, later called Babylon. In the plain of Shinar, with hard burned brick, they undertook to build a tower whose top should reach unto heaven. But they failed to reach heaven by this method. God confounded their language, and they were scattered abroad. Therefore is the name of it called Babel, which means confusion; the word Babylon has the same meaning. The words harlot and Babylon, when used religiously, mean idolatry. The things that have been worshipped by man are numerous. Idolatry has been the sin of the ages. There have been times in which nearly the whole world was idolatrous. The Israelites indulged in Baal, or in sun and fire worship; for which cause God suffered heathen nations to carry them away in exile, first the Assyrians the ten tribes, and later the Jews by the Babylonians. Idolatrous worship sometimes has been very popular, and magnificent. The worship of the image of gold, image ninty feet high, and nine feet broad which Nebuchadnezzar set up in the plain of Dura was a very imposing affair. This occasion was honored by the princes, governors, captains, judges, treasurers, counsellors, sheriffs, and all the rulers of that vast empire. It was celebrated with all kinds of music; at the sound of the music that vast concourse fell down and worshipped that magnificent image of gold. But three Hebrews refused to bow down; for this offence they were thrown into the burning fiery furnace, which was made exceedingly hot; here they had the companionship of the Son of God, and they suffered no harm.

Daniel for his fidelity in prayer to God was cast into a den of savage lions. He had the companionship of a mighty angel who shut the mouths of the lions.

The magnificence of the temple of the great goddess Diana made it one of the seven wonders of the world. This splendor made that idolatry very attractive.

Athens was a place of intellectual culture, yet it was wholly given to idolatry. They admitted the worship of all the heathen gods of which they had ever heard, and lest this should not include all, they put up an inscription to an unknown god. Paul said to them, "I perceive that ye are very religious." Intellectual culture is no bar to idolatry.

The money god, or wealth, is the god of this age. Paul said, "The love of money is the root of all evil;" he also informs us that covetousness is idolatry: again he says, "My dearly beloved, flee from idolatry."

We are told in Revelation ix: 20: "That men should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk." Again we read: "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Revelation xiii: 4, 8, 15.

They worshipped the dragon, which is the devil: and they worshipped the beast, which is the pope; (see section xv); all shall worship him, whose names are not written in the book of life. Had power to give life unto the image of the beast, i. e., the papacy perpetuated. As many as would not worship the image of the beast should be killed. Thousands have been killed for this offense. The penalty of worshipping the pope, and the perpetuation of papacy is stated in the following passage: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: andthe smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. xiv: 9-11. We believe the beast is the pope; his image, the principles of papacy; and the mark of his name, loyalty to their false teaching.

"And I heard a great voice out of the temple saying to the seven angels, go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." Revelation xvi: 1-2. "And I fell at his feet to worship him. And he said unto me, see thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God." Revelation xix: 10.

John was one of the most holy of men, yet he made the mistake of worshipping an angel. Later he repeated this mistake, as stated in the following passage. "I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, see thou do it not: for I am thy fellow servant, and

of thy brethren the prophets, and of them which keep the sayings of this book: worship God." Revelation xxii: 8-9.

We continue the statements of John the revelator under the titles of harlot and Babylon. "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, come hither; I will show unto thee the judgment of the great harlot that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great wonder. And the angel said unto me, wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the abyss, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the harlot and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Revelation xvii: 1-18.

The judgment of the great harlot is the judgment of idolatry. The kings of the earth have been spiritual fornicators, not rendering obedience to God. The inhabitants of the earth have been made drunk,—intoxicated with idolatry. A woman—a virtuous woman symbolizes Christ's church. A harlot woman symbolizes idolatry, or corrupt religion. The scarlet colored beast—the bloody empire of the devil. Full of names of blasphemy—idolatrous names. vs. 4. The attire and ornaments are descriptive of the appearance of idolatry. vs. 5. Babylon the great, the mother of harlots. This woman is the mother of idolatry in all ages. 6. I saw the woman drunken with the blood of saints—many are the martyrs from the hands of currupt religionists. The papacy has put to death thousands of Christians. 8. While idolatry is practiced by men, it is instigated by the devil from the abyss. 9. The seven heads are seven mountains, or empires. 10 Five are fallen, namely Egypt, Assyria. Babylon, Persia, and Greece. One is—Roman empire then existed. The other is not, or had not then come, which we think is papacy. See section xv. Papacy in Prophecy. All of these were or claimed to be universal empires. Verse 12. The ten horns are ten kings which had then received no kingdom; but we think they were kings over ten countries after the Roman empire was broken up. Verse 16. The ten horns, or kings shall hate the harlot, and make her desolate. Verse 17. But they will give their kingdom unto the beast, until the words of God shall be fulfilled. Verse 18. Great city, idolatry which reigneth over the kings of the earth.

" And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partarkers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when

they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to naught. And every shipmaster, and all the company in ships, and sailors, and as many as trade by the sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Revelation xviii: 1-24.

Babylon the great is fallen—Babylon the mother of harlots, or of all idolatrous religions is fallen. The habitation of devils—devils are in all forms of idolatry. All nations have drunk of the wine of her fornications—all nations have been intoxicated with idolatry. Verse 4. Come out of her my people—the Greek word for church is ekklesia which means calling out. God calls upon His people to come out of the world of idolatry. We read in I. John v: 19, "We know that we are of God, and the whole world

lieth in wickedness." Jesus said of His disciples, "They are not of the world, even as I am not of the world." Verse 9. Kings have committed fornication and lived deliciously with her—kings have practiced idolatry by which they have lived wantonly with her; hence they lament for her, when they shall see the smoke of her burning. Verse 11. The merchants shall mourn; for no man buyeth their merchandise of very costly and ornamental things; for they were made rich by her, for in one hour so great riches is come to naught. Veres 17. Every shipmaster, and the company in ships cast dust on their heads, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour she is made desolate. Verse 21. With violence shall that great city Babylon be thrown down, and shall be found no more at all. Verse 22. The voice of harpers, musicians, pipers, and trumpeters shall be heard no more in idolatrous worship at all. Verse 24. In her was found the blood of prophets, and saints—a large number have been put to death by idolatrous worshippers. Idolatry is manifested in many ways. Any thing that we rely upon or aspire for becomes an idol. Then God is excluded. Many make idols of their food and clothing. Paul tells us that many are the enemies of the cross of Christ; "whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things." Mistress fashion is a monstrous, idolatrous empire; her devotees are many legions. The great struggle for wealth manifested everywhere is idolatry. The aspiration for office for pay or honor is a form of idolatry. Paul says, in I. Corinthians x: 14. "Wherefore, my dearly beloved, flee from idolatry."

"And after these things I heard a great voice of much people in heaven, saying, Hallelujah; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are His judgments: for He hath judged the great harlot, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Hallelujah. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Hallelujah. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Hallelujah: for the Lord God omnipotent reigneth. And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies,

gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Revelation xix: 1-6,17-21.

After these things—after the fall of Babylon which included all forms of idolatry. Hath judged the great harlot—all forms of corrupt religion. Verse 6. The voice of a great multitude, as the voice of mighty thunderings, saying, Hallelujah: for the Lord God omnipotent reigneth. This will be a grand jubilee of the hosts of heaven. Verse 17. The fowls are called to eat the flesh of kings, captains, and mighty men, who had indulged in idolatry. Verse 19. I saw the beast, and the kings of the earth, and their armies gathered together to make war against (Christ) and against his army: this is the last, and great effort in the interest of idolatry, which met with a perfect defeat. The leaders were taken and cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword, or word of Christ: and all fowls were filled with their flesh. This is the end of idolatry, in which a very large portion of the human family have in some form participated. It includes all who are not the true followers of our Lord Jesus Christ. Jesus declared, "He that is not with me is against me."

SECTION XXV.

Apologetic.

Since Adam Clark has confessed not to understand the book of Revelation, and cast a slur upon all who had attempted it, we confess that it is quite probable that we have made a wrong explanation of some of the symbols. We believe that all parts of the sacred Scriptures were intended to be understood some time. Of course those statements which refer to a future state will be much better understood when we reach that state. But the statements in relation to things in this life on earth,—we are justified in attempting to know their meaning and application. A sealed truth, or sealed book we cannot understand until those seals are opened, and when that is done it is no longer sealed, and we should seek to understand their application. Some things recorded in the Bible were not intended to be understood until a future time. In Daniel xii: 4, we read, "O Daniel, shut up the words, and seal the book, to the time of the end: many shall run to and fro, and knowledge shall be increased." When knowledge shall be increased, the sealed book shall be understood. In the 8th, 9th and 10th verses we read that Daniel said, "I heard but I understood not: The Lord said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. But the wise shall understand." This is the only place in the book of Daniel where any statement was sealed up, and this only to the time of the end; then it is said, "The wise shall understand."

In the book of Revelation, John saw the seven seals opened of the book which was in the right hand of Him that sat on the throne. So that did not remain a sealed book. And we have made an application of historic facts which have actually taken place, which appeared to us as being referred to in the opening of those seals. The voice of the seven thunders John did not write. See Revelation x: 4; so we know nothing of what they said. And in Revelation xxii: 10, the angel said to John, "Seal not the sayings of the prophecy of this book: for the time is at hand." So no part of the book of Revelation is given to us being sealed so as not to be understood. The greatest difficulty is to understand the meaning of the symbols, and many of these are the same as in other portions of the sacred Scriptures, where the meaning of some of them is explained.

Should our application of Revelation vi: 12-17, and xiii: 1-18, to Papal Rome be doubted, still the persecutions and murders this church has committed are items of history, and cannot be denied. But those who are living to-day cannot be held accountable for what their church did ages ago. The basis of those persecutions and murders, was that all were heretics who claimed to be Christians and were not subservient to their rules; and they still hold to this exclusiveness: but as they have failed to exterminate Protestants, they now desist from such persecutions.

We are in a dilemma to understand how much is to be interpreted literally and how much figuratively of the unfulfilled prophecies of the blast of seven trumpets in chapters viii-xi, and the pouring out the vials of God's wrath in chapter xvi; but we have given the interpretation which appeared to us to be the most reasonable.

SECTION XXVI.

Sacrifice of Christ.

This is a subject which has no parallel in history. It is as high as heaven, with all of its glory, including the majesty of the throne of Jehovah. It reaches down to the lowest depth of human depravity, and takes hold of man exposed to all that is dreadful in endless suffering which Jesus expressed in two words—hell fire; and without this sacrifice, this torment would have been the doom of our sinful race, as rebels against the good and wise government of Jehovah; for rebellion against His authority inevitably leads to an awful doom. The sacrifice of Jesus has provided a remedy by which sinful man may be pardoned and purified from sin by repentance, and faith in the atoning sacrifice, and avert the terrible consequences of sin. Since Christ has made this great sacrifice, actuated by love to our race, if men will continue in rebellion against God's government, their doom will be the more dreadful, for by continuing in sin they ignore or despise the great sacrifice Christ has made for them. The following passages will apply to them: "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Hebrews x: 28-29. "Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds." Romans ii: 4-6. This is just what impenitent men are doing; and the sixth verse tells what the result will be.

Men recognize the importance of human governments, having penalties administered upon those persons who transgress them. But with many God's government is disregarded. Law and order are fundamental principles for mankind, and God's law contains the highest and most pure code of law; every precept maintains absolute righteousness, and it is for the benefit of mankind to obey them. If properly understood, they are above criticism. These statements cannot be made of the laws of any human government. God made man, and His laws are adapted to his necessities. The

French people at one time extended the week into a ten day period. They found that their rest day did not come often enough, so they went back to the seventh day system. Jesus said, "The Sabbath was made for man, and not man for the Sabbath." This is true of all of God's laws, and they cannot be disobeyed with impunity. Some, if not all, are self administrative. If a person takes poison into his system, he must suffer the consequences. So if a man violates any of God's laws, the penalty will be visited upon him; in some cases, in this life; in all cases in the future state. It is said, "Be sure your sin will find you out." This may not be true if it has reference to the penalty of violating a law of a human government. But in relation to God's law it is always true. The offence of neglecting to employ the remedy for sin has an awful penalty, the same as neglecting the remedy for a malignant disease results in death. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" Hebrews ii: 1-3. The question suggests the answer,—there is no escape if we neglect so great salvation.

Man, by his rebellion against the government of Jehovah, had made an awful doom inevitable, from which he was powerless to extricate himself. The only possible way to save him was by redemption. In the council in heaven, actuated by love and pity for our race, the Son of God proposed to make the sacrifice of redemption. A system of sacrificing animals and birds was instituted until the fullness of time. "But it is not possible that the blood of bulls and of goats should take away sins." Hebrews x: 4. These animals were types of Him who is styled "The Lamb of God, who taketh away the sin of the world." And these sacrifices of animals prepared the mind of the people for the great sacrifice of the divine Savior, whose history was written in types and prophecies, who in due time divested Himself of His regal robes, left the glory that He had with the Father before the world was; and His divinity was clothed in humanity, of humble parentage, cradled in a manger. At the age of twelve at Jerusalem he astonished the Doctors with His understanding and answers. During His public ministry, at one time when He was teaching in the temple, it is said in John vii: 15: "The Jews marvelled, saying, How knoweth this man letters, having never learned?" He did things which no mere man ever did. He fed 5,000 men beside women and children with five barley loaves, and two small fishes; He walked upon the water; gave sight to the blind, healed the lame, gave hearing to the deaf, cleansed the lepers, healed the sick and raised the dead. All of these deeds He did by His own divine inherent power. He astonished the people, "For He taught them

as one having authority." At the grave He said, "Lazarus come forth. And he that was dead came forth, bound hand and foot with grave clothes." To a dead man who was the son of a widow of Nain, Jesus said, "Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak." Wonderful miracles were wrought under the labors of the apostles, but always in the name of Jesus, never in their own name. (See Acts iv: 8-12.) Jesus said, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." John xiv: 11. "He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." John xv: 23-24.

The mighty work wrought by Jesus astonished the people. At one time when on the sea with His disciples, "there arose a great tempest" of wind, and the waves covered the ship. Jesus "rebuked the winds and the raging of the water and they ceased, and there was a calm." In His Galilean ministry he became very popular; the people gathered around Him by thousands, and followed Him to different places, where He healed the sick, alleviated sorrow, comforted the afflicted, ever performing acts of mercy. His great heart of love and pity was always moved in the interest of suffering humanity, and He applied the balm. From the beginning to the end of His earthly life, His acts were exhibitions of goodness. And He taught the purest principles that were spoken, which are above criticism. But the leaders of the Jewish Church became envious on account of His popularity, and were determined to put Him to death. They had a strong influence over the people and turned the popular tide against Him. They knew no fault could be proved against Him; so they attempted to secure false witnesses, but failed in this. Finally the high priest put Him under oath, and demanded of Him, "Tell us whether thou be the Christ, the Son of God." To this Jesus gave an affirmative answer. This they claimed was blasphemy. This settled His case; they demanded the death penalty, which Pilate reluctantly granted after declaring His innocency. No man would acknowledge himself to be the Christ, the Son of God, when it would consign him to the terrible sufferings upon the cross if it was not true. But Jesus came into this world for this purpose. He had told His disciples that it would take place, and that He should rise the third day. He could have evaded His apprehension and death if He would: but that would defeat the object for which He came into this world. When His enemies went into the garden to take Him, He boldly told them that He was the person whom they sought, and they fell to the ground, and would have had no power to take Him if He had not given Himself up into their hands. Jesus said, "I lay down my life for the sheep. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to

take it again. This commandment have I received of my Father." John x: 15, 18. On the cross Jesus suffered death for the entire race. His physical sufferings must have been great, but He made no complaint of this, but His agony for the redemption of our race was immensely more than His physical suffering. On the cross He cried out in anguish, with a loud voice, like a lost soul away from God, and in despair saying, " My God, my God, why hast thou forsaken me?" This, dear reader, was when He bore my sins and yours on the tree.

SECTION XXVII.

Baptism in Fire.

John the Baptist said, "The ax is laid unto the root of the trees (men); therefore, every tree (man) which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you (believers) in the Holy Spirit, and in fire: whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat (disciples) into the garner; but He will burn up the chaff (sinners) with unquenchable fire." Mathew iii: 10-12. In the tenth verse to be cast into the fire, is punishment by death; so also, to burn up with fire in the twelfth verse; likewise, to be baptized in fire in the eleventh verse would produce death, but not punishment. In the "Encyclopedic Dictionary" which is a standard work of four large volumes, by Robert Hunter, A. M., F. G. S., we find the following definitons:

Baptism of blood—Martyrdom for the Christian faith.

Baptism of fire—Baptism of blood. This also indicates martyrdom.

To baptize is defined—to consecrate by pouring out, on, or putting into.

John the Baptist was speaking prophetically of Christ and His disciples, and according to the definitions given above the early disciples whom John the Baptist personally addressed, were to be consecrated by baptism into a martyr's death; and this literally came to pass. For it is a fact that not only the apostles suffered martyrdom, but also many of the early Christians. Christ informed them that this should be the case in the following passages: "Jesus answered (James and John) and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able. And He saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." Matthew xx: 22-23. This cup and baptism is the martyrdom which Christ and the apostles suffered. Please notice it is in the future tense; "Ye shall drink indeed of my cup." No persons drink of this cup and receive this baptism until they actually suffer martyrdom. "Jesus said unto James and John, Can ye drink of the cup that I drink of? and be baptized with the

baptism that I am baptized with? And they said unto Him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized." Mark x: 38-39. This cup and baptism was the violent death that Christ and the apostles received. No man receives this baptism until he is put to death as a martyr, for the death by violence is the baptism. Jesus said in Luke xii: 49-50: "I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Fire on the earth —conflict between right and wrong, or between truth and error. Christ's baptism is His sufferings and death upon the cross. Without this He could not be crowned as the Savior of men.

Luke's record of the saying of John the Baptist is as follows: "The ax is laid unto the root of the trees (men), every tree (man) therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you (believers) in the Holy Spirit and in fire: Whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat (disciples) into His garner; but the chaff (sinners) He will burn with fire unquenchable." Luke iii: 9, 15-17. Cast into the fire in the ninth verse is to put to death; so also it is death to burn with fire in the seventeenth verse; in the sixteenth verse, to be baptized in fire is to be put to death as a martyr as we have seen; but in the other two verses fire symbolizes death of wicked men. We hear persons say that they have received the baptism of, with, or in fire. Such do not know what they are talking about. It is always spoken of as being in the future to living men. As fire produces death, so the baptism with fire is to be put to death. But we may be asked, Does not the baptism in fire symbolize death to the carnal nature? We reply that there is no such application in the Bible. Some persons believe that the baptism with fire is the special qualification for effective Christian labor. To this we reply that Christian efficiency is always attributed to the Holy Spirit and never to the baptism with fire.

The passages in Matt. iii: 11, and in Luke iii: 16 are the only passages in the Bible which speak of being baptized in fire or with fire; yet the work of the Holy Spirit is made very prominent in the New Testament; so much so that it has been called the dispensation of the Holy Spirit. We will introduce a few of the many passages. Jesus said to the apostles just before He ascended into heaven: "For John truly baptized with water; but ye shall be baptized in the Holy Spirit not many days hence." Acts i: 5. If to be baptized in fire was any part of the equipment of the apostles, Christ would not have omitted it, for He would not have the apostles to engage

in their special mission without first receiving the the Holy Spirit; hence His last words to them were: "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth." Acts i: 8. If the baptism in fire is vital in imparting power in witnessing unto Jesus, then these last words of Christ to His apostles omitted that which was of the utmost importance. We are certain if it had been as important as some claim, Jesus would at least have named it. On the day of Pentecost it is said: "And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance." Acts ii: 4. Not a word is said about being filled with fire or baptized in fire. The appearance of fire upon their heads is not claimed to be the baptism in fire. The apostles —Peter and John, laid their hands on the converts of Philip in Samaria, and they received the Holy Spirit; but there is nothing said about fire. At the house of Cornelius it is said: "While Peter yet spake these words, the Holy Spirit fell on all them which heard the word." Acts x: 44. But they received no fire.

At Ephesus Paul found twelve of the disciples of John the Baptist who had not heard that the Holy Spirit was given. "And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied." Acts xix: 6. Here again is a company upon whom the Holy Spirit came; but there is no mention of fire. Luke wrote the Acts, and recorded several instances where persons were baptized in the Holy Spirit; but he never mentioned in one of them the baptism in fire. The fire advocates must think that it was a mistake or an oversight, for Luke in his gospel (iii: 16) speaks of baptism in fire. The reason of this difference is evident. In His gospel he records punishment of death by fire; and in the same connection he speaks of the baptism in fire, which also produces death, not as a punishment, but the death of martyrs, as we have shown from reliable authority, which we have noticed, and was confirmed by Jesus in relation to His own martyrdom and that of His disciples.

Paul in his epistles speaks eighty times of the work of the Holy Spirit, but in none of them does he mention fire; but he does speak of fire as a punishment. As examples of his teaching we will introduce all the passages in Ephesians containing the word Spirit. "After that ye believed, ye were sealed with that Holy Spirit of promise." Ephesians i: 13. "For through Him (Christ) we both have access by one Spirit unto the Father. In whom ye are also builded together for a habitation of God through the Spirit." Ephesians ii: 18, 22. "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ. Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit. That He would grant you, according to the riches of His glory, to be strengthened with might by

His Spirit in the inner man." Ephesians iii: 4-5,16. "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Ephesians iv: 3-4,30. " (For the fruit of the Spirit is in all goodness and righteousness and truth): and be not drunk with wine, wherein is excess; but be filled with the Spirit." Ephesians v: 9, 18. " And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Ephesians vi: 17-18. These twelve passages represent the Holy Spirit as acccomplishing all that the advocates of the baptism in fire claim as a gracious work, and there is no mention of fire in them. We will review these passages separately. 1. Sealed with the Holy Spirit of promise. Will the baptism in fire do that? 2. We have access by one Spirit unto the Father. Will fire give us this access to the Father? 3. A habitation of God through the Spirit. Does God dwell in us through the baptism in fire? 4. Revealed unto His holy apostles and prophets by the Spirit. Did this revelation come by the baptism in fire? 5. Strengthened with power by His Spirit in the inner man, according to the riches of Christ's glory. This is what the fire advocates are claiming to receive by the baptism in fire: but Paul informs us that we are strengthened with power by Christ's Spirit. It appears to us to be a grave perversion of the truth to ascribe spiritual power to the baptism in fire, and ignore the power of the Holy Spirit. In Psalm lxii: 11 we read: "God hath spoken once; twice have I heard this;" that power belongeth unto God; and all of our power is from Him. Christ said, "Without me ye can do nothing." 6. Unity of the Spirit in the bond of peace. Will the baptism in fire do this? 7. One Spirit, one hope of your calling. Are we at liberty to substitute fire for the Spirit in the hope of our calling? 8. Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. Would not the Holy Spirit be grieved to attribute his work to fire? 9. The fruit of the Spirit is in all goodness and righteousness and truth. What more than this can be claimed by the baptism in fire? 10. Be filled with the Spirit. Is not this to be filled with God? And to substitute fire for God is idolatry. Fire worshippers have been very numerous. 11. The sword of the Spirit. Can fire do the execution done by the Spirit? 12. Praying always with all prayer and supplication in the Spirit. Can the baptism in fire be substituted for the Spirit in prayer?

If the baptism in fire is an important equipment for a Christian, then Paul's teaching is deficient; for he said to the church at Ephesus: " I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house." Acts xx: 20. As Paul did not require the church to

obtain the baptism in fire, it is evident that he believed that it would not be profitable for them.

If the baptism in fire is the same thing as the baptism in the Holy Spirit, then John the Baptist was guilty of tautology.

Some persons believe that the baptism in fire is a gracious work, subsequent to and separate from the baptism in the Holy Spirit. We grant that the baptism in the Holy Ghost, and the baptism in fire are two distinct baptisms. But to claim that the baptism in fire does a work that the baptism in the Holy Spirit failed to do is idolatry.

SECTION XXVIII.

God's Indigation of Sin.

God Himself wrote upon the table of stone: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Exodus xx: 4-5. "For the Lord thy God is a consuming fire, even a jealous God." Deuteronomy iv: 24. God protects His children by destroying their enemies, as stated in Deuteronomy ix: 3: "Understand therefore this day, that the Lord thy God is He which goeth over before thee; as a consuming fire He shall destroy them, and He shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee." These passages explain: "For our God is a consuming fire." Hebrews xii: 29. "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." Deuteronomy xxxii: 22. The mountains here we think are the kingdoms which are in rebellion against God's government.

"The Lord trieth the righteous: but the wicked and him that loveth violence His soul hateth. Upon the wicked He shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup." Psalm xi: 5-6. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." Malachi iii: 18. "For wickedness burneth as the fire." Isaiah ix: 18. It is the wickedness of men that destroys them. Nothing will be permitted as a substitute for loyalty to God. "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy." Zephaniah i: 18. "Therefore thus saith the Lord God: Surely in the fire of my jealousy have I spoken against the residue of the heathen. Ezekiel xxxvi: 5. "For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel." Ezekiel xxxviii: 19. "In their setting of their threshold by my thresholds, and their post

by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger." Ezekiel xliii: 8. "The Lord also thundered in the heavens, and the Highest gave His voice; hail stones and coals of fire. Yea, He sent out His arrows, and scattered them: and He shot out lightnings, and discomfited them." Psalm xviii: 13-14. "Therefore thus saith the Lord God; Surely in the fire of My jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey." Ezekiel xxxvi: 5. "For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Zephaniah i: 15-16. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." Zephaniah iii: 8. "And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." Ezekiel xxxviii: 22. "Justice and judgment are the habitation of Thy throne: mercy and truth shall go before thy face." Psalm lxxxix: 14. God's throne could not stand if He did not maintain justice. We should be glad that we have a just God above us. "O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth." Psalm lxvii: 4. "That be far from thee, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?" Genesis xviii: 25. All men ought to give an affirmative answer to this question. We believe that in the future state all will acknowledge the justice of God; even the wicked will see that their suffering is the result of their own doing, which was contrary to the will of God.

"The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." Genesis xix: 24. This destruction is referred to forty-eight times in the Scriptures. The following is an example. "Sodom and Gomorrah are set forth for an example, suffering the vengeance of eternal fire." Jude 7.

SECTION XXIX.

Blessings Symbolized by Fire.

"And the Lord went before them (the Israelites) by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night." Exodus xiii: 21. This continued during forty years. "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Exodus xix: 18. "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." Exodus xxiv: 17. This was on Mount Sinai when the Lord gave his law to Moses. It was awfully grand and frightful to the Israelites. It is recorded of this scene in Hebrews xii: 20-21, 28-29: "(For they (Israelites) could not endure that which was commanded, 'and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake;) wherefore we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." "And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces." Leviticus ix: 24. This was supernatural fire which consumed the sacrifices offered by the Hebrews which typified the sacrifice of Jesus.

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." Leviticus x: 1-2. Strange fire was common or natural fire; it was not the fire which came out from before the Lord. All persons are guilty who attempt to serve God without repentance and regeneration by the Holy Spirit. No person can innocently trifle with the grace of God, or substitute any thing for it, such as natural abilities, natural amiability, generosity, refinement or education. God must be recognized for all His gifts.

"Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous, in the congregation, men of

renown: and they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord? And when Moses heard it, he fell upon his face: and he spake unto Korah and unto all his company, saying, Even tomorrow the Lord will show who are His, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto Him. Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." Numbers xvi: 1-5,24,35. God himself selects His ministers. In the above passage we are told that fire from the Lord consumed 250 men for opposing His ministers. Fire from the Lord is like a two-edged sword that cuts both ways; it protects the Lord's children and destroys His enemies. " And it came to pass at the time of the offering of the evening sacrifice that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God." I. Kings xviii: 36-39. This ended the contest between the prophets of Baal, (who worshipped fire) and Elijah, the Lord vindicating the latter.

" My heart was hot within me; while I was musing the fire burned: then spake I with my tongue." Psalm xxxix: 3. The fire in this passage is not the baptism in fire, but it is the result of musing or meditation, of which there is too little practiced. " Who maketh his angels spirits; his ministers a flaming fire." Psalm civ: 4. This is quoted in Hebrews 1: 7: "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." This passage represents God's ministers as being efficient as a flaming fire sweeping over a prairie burning everything before it. " But who may abide the day of His (Christ's) coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Malachi iii: 2-3. This certainly is a prediction of what Christ would do when He came. He is like a refiner's fire—and He shall purify the sons of Levi (His ministers). This Christ did on the day of Pentecost.

SECTION XXX.

Fire Symbolizing Punishment.

"And they shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Isaiah lxvi: 24. "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." Matthew iii: 10, 12. The trees are men; the chaff are sinners who will be burned with unquenchable fire. Christ holds the fan, and He will thoroughly purge out of His church all who do not bring forth good fruit. It is not enough that a person does no harm; he must do good to stand before Christ for "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Matthew vii: 19. "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matthew xiii: 40-42. "Wherefore if thy hand or thy foot offend thee, cut them oft, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." Matthew xviii: 8-9. "Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: and these shall go away into everlasting punishment: but the righteous into life eternal." Matthew xxv: 41, 46. This is punishment that will have no end. "And whosoeevr shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it

off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched." Mark ix: 42-48. Whether hell fire is literal or figurative, it certainly will cause awful suffering. We cannot conceive stronger language to express torment. It is against God's will that men should conduct themselves in such a way so as to spend an eternity in hell. He has made an infintie sacrifice to prevent it, and taken great pains in expostulation and entreaty with the race. Man is a moral being; he makes his own choice of the road that he will take; and if in the broad way to hell he must take the blame all to himself; it is not God's will. "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke xvii: 29-30. It was better to destroy the Sodomites than to perpetuate such awful corruption. In the following passages we are informed of some things that will take place at Christ's second coming: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." II. Thessalonians i: 7-10. "Behold, He (Christ) cometh with clouds; and every eye shall see him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Revelation i: 7. Some persons minify the statements in the Bible of the punishment of the wicked. This is a very grave offence for the following reasons: 1. This encourages men to go into hell. 2. Severe penalties await those persons who take from or add to the Scriptural statements. (See Deuteronomy iv: 2; xii: 32; Prov. xxx: 6; and Rev. xxii: 18, 19). 3. To minify the penalties for sin, minifies the atonement just to the degree we take from the Bible statements of the torments of hell. Jesus came to save men from sin, and all its dread consequences. Hence the atonement of Jesus spans the moral distance from the exposure to hell up to the bliss of heaven. But when persons enter into hell the atonement cannot reach them.

SECTION XXXI.

Christ's Second Coming.

"And Jesus went out, from the temple: and His disciples came to show Him the buildings of the temple. And Jesus said unto them, verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. The disciples came unto Him, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matthew xxiv: 1-3. The disciples asked three questions: 1. When will the stones of the temple be thrown down? 2. What is the sign of Christ's coming? 3. When will the world end? It has been claimed that all that is involved in these questions was consummated in A. D. 70, when Jerusalem was destroyed. That the stones of the temple were thrown down at that time none will deny. And we admit that it was the end of the Jewish age; for the word world is from the Greek word aion, which means age. But we deny that Christ's second coming took place at that time. One author claims that the answer of Jesus is evidence that all took place at the same time. This we also deny. This author failed to find any evidence that Christ did come at that time, and said it was required of his opponents to prove that he did not come at that time. We might as well be required to prove that the great goddess Diana did not fall down from Jupiter, because her worshippers were very numerous.

1. Jesus will come in like manner as He went into heaven.

"He was taken up; and a cloud received Him out of their sight. And behold, two men stood by them in white apparel; which said, This same Jesus, shall so come in like manner as ye have seen Him go into heaven." Acts i: 9-11. Jesus was seen when He went up; in like manner He will be seen when He comes again.

2. Every eye will see Him.

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Revelation i: 7. Should this have taken place, there would have been a record of it preserved.

3. The earth will be illuminated.

" For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew xxiv: 27. " For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in His day." Luke xvii: 24.

4. There will be a falling away from the faith.

" Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily. Nevertheless, when the Son of man cometh, shall He find faith on the earth?" Luke xviii: 7-8. " Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." II. Thessalonians ii: 1-4. Verse 4. Above all that is called God—this applies to the supreme pontiff of the Roman Catholic Church. He claims to be the infallible vice-gerent of God. His mandates are placed above the precepts of the Bible, so that when his subjects have disobeyed them, they have been severely punished. A large number have been burned alive, and a larger number have been subjected to most horrible sufferings by the Inquisition, which was appointed by the pope. See Fox's Book of Martyrs. " Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." I. Timothy iv: 1-3. Seducing spirit—Spiritualism.

5. There shall be scoffers in the last days.

" Knowing this first, that there shall come in the last days scoffers, walking after their own lust. And saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished." III. Peter iii: 3-6. Where is the promise of His coming? Many are saying this now.

6. There will be perilous times in the last days.

"This know, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." II. Timothy iii: 1-8. All of this is being fulfilled, and much more will take place. See section XXIII and XXIV.

7. Christ will come when not expected.

"But of that day and hour (when Christ shall come) knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Watch therefore; for ye know not what hour your Lord doth come. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew xxiv: 36-39, 42, 44. "But of that day and that hour (when Christ shall come) knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark xiii: 32-37. Verse 34. A far journey—indicating a long time, possibly. "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son

of man is revealed." Luke xvii: 26-30. "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." Luke xii: 40. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day (when Christ shall) come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke xxi: 34-36. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." I. Thessalonians vi: 1-5. The coming of Christ will not be a surprise to some persons who are ready for it.

8. Tribulation will precede Christ's coming.

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Matthew xxiv: 7-8. "For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows." Mark xiii: 8. Within a few months there have been three unusual, heavy earthquakes: 1, at San Francisco; 2, at Valparaiso; and 3, at Kingston. During the year others have been reported in the sea. God could have made this earth so that an earthquake would never take place. We read in Hebrews i: 10, 12. "And, Thou, Lord, in the beginning hast laid the foundation of the earth; they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed." "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in His going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." Isaiah xiii: 9-11. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son

of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew xxiv: 29-30. After the tribulation shall appear the sign of the Son of man in heaven. "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory." Mark xiii: 24-26. After that tribulation they shall see the Son of man coming. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke xxi: 25-27. These tribulations are more fully given in Rev. xvi, and in the Seven Last Plagues, inserted in section xxiii of this work.

9. The appointed time.

"(Gabriel) said, Behold, I will make thee (Daniel) know what shall be in the last end of the indignation: for at the time appointed the end shall be." Daniel viii: 19. "The end shall be at the time appointed. And some of them of understanding shall fall, to refine them, and to purify and to make them white, even to the time of the end: because it is yet for a time appointed." Daniel xi: 27, 35. God's appointed time includes His knowledge of the acts of all men during the intervening ages.

10. The gospel must be preached among all nations.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew xxiv: 14. "And the gospel must first be published among all nations." Mark xiii: 10.

11. Christ's glorious appearance.

"(Christ's) body also was like the beryl, and His face as the appearance of lightning, and His eyes as lamps of fire, and His arms and His feet like in color to polished brass, and the voice of His words like the voice of a multitude." Daniel x: 6. "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light." Matthew xvii: 1-2. "And after six days Jesus taketh with Him Peter, and James, and John, and leadeth

them up into a high mountain apart by themselves: and He was transfigured before them. And His raiment became shining, exceeding white as snow; so as no fuller on earth can white them." Mark ix: 2-3. "And as He (Jesus) prayed, the fashion of His countenance was altered, and His raiment was white and glistering." Luke ix: 29. "And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars; and out of His mouth went a sharp twoedged sword: and His countenance was as the sun shineth in his strength." Revelation i: 13-16.

12. The marriage of the Lamb.

"The kingdom of heaven is like unto a certain king, which made a marriage for his son, and when the king came in to see the guests, he saw there a man which had not on a wedding garment: and He saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Matthew xxii: 2, 11-13. Guests were not the bride, yet wedding garments were provided for them, which is purity of heart. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." Matthew xxv: 1-2, 8, 10-13. Ten virgins—ten professors of religion. Lamps gone out—were backsliders. Verse 10. Were ready—were purified. Verse 12. I know you not—you do not belong to me.

"Christ also loved the church, and gave himself for it; that He might sanctify and cleanse it with the washing of water by word, that He might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Ephesians v: 25-27. Verse 27. Present it to himself a glorious church—holy and without blemish. This is the condition the church must be in when presented to Christ as His bride, and guests of the bridegroom. "Let us be

glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean." Revelation xix: 7-14.

Christ will select His bride from among the saints. His wife hath made herself ready—purified or made holy, which is symbolized by fine white linen, clean and white. Blessed are they which are called unto the marriage; these are invited guests, but not the bride. The marriage of the Lamb will take place in heaven. Following the marriage the armies in heaven will be marshalled under Christ upon white horses symbolizing a pure government. Our attention is next called to wonderful events which will take place on the earth.

13. Jesus will descend from heaven with the angels and destroy the living wicked.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." II. Thessalonians i: 7-10. This punishment will be visited upon the living when Christ comes. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats." Matthew xxv: 31-32. The sheep will ascend and meet the Lord in the air, and the living wicked will be destroyed, not annihilated. A thousand years after this their bodies will be resurrected and they will be judged. See

Revelation xx: 5, 12-15. "And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Revelation xix: 15-21. This is descriptive of the overthrow of the people of all nations who oppose the reign of Christ, and it will take place, "When He shall come to be glorified in His saints."

14. The righteous dead will be resurrected.

"At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel xii: 1-4. "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v: 26-29. There will be 1,000 years between the resurrection of life and the resurrection of damnation. See Revelation xx: 4-6. "But I would not have you to be ignorant, brethren, concerning

them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." I. Thessalonians iv: 13-18.

15. Angels will gather the elect.

"And He (Christ) shall send His holy angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew xxiv: 31. "And then shall they see the Son of man coming in the clouds with great power and glory. And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Mark xiii: 26-27.

16. Neighbors will be separated.

"Then (when Christ comes) shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." Matthew xxiv: 40-41. "I tell you, in that night (when Christ comes) there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left." Luke xvii: 34-36.

17. Our bodies will be glorified.

"So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead

shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." I. Corinthians xv: 42-44, 49-53. "For our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto himself." Philippians iii: 20-21. We summarize three things which will take place in rapid succession when Christ shall come in the clouds of heaven with all His holy angels.

1. The righteous dead will be raised and meet the Lord in the air.

2. The angels will gather the righteous living, and they shall be changed and also meet the Lord in the air.

3. All the unsaved will be destroyed, not annihilated. Their resurrection and judgment will take place a thousand years later.

SECTION XXXII.

Depravity.

All mankind who are not saved by the atonement of Jesus, and the regenerating and sanctifying power of the Holy Spirit are depraved. The following passages state this fact in various forms: "The heart is deceitful above all things, and desperately wicked: who can know it?" Jeremiah xvii: 9. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind." Ephesians iv: 22-23. "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Romans viii: 6-8. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto Him: neither can he know them, because they are spiritually discerned." I. Corinthians ii: 14. "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." Hosea iv: 1-2. This is a dark picture of those who have not the knowledge of God; many appear upright in their outward life, and are proud of their morality, yet their heart is deceitful, and popular sentiment is such that they keep their lustful nature under restraint. Christ said to the Jews who boasted of their good character: "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it." John viii: 44. Professed ministers of Christ have been possessed of the devil as stated in the following passages: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." II. Corinthians xi: 13-15. "For there shall arise false Christs, and false prophets, and shall show great signs

and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matthew xxiv: 24. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matthew vii: 15. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts xx: 29-30. The devil is too wise to appear in his own garb, hence is attired in sheep's clothing, but he does not spare the flock. Artists give us pictures of the devil with horns and a tail. This is a mistake: he never appears in such form. He appears affable, and his ways and suggestions are pleasing and captivating. He is transformed into an angel of light. Satan attends religious meetings as stated in the following passages: "Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord." Job ii: 1. "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side." Matthew xiii: 19. "And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God." Luke vi: 33-34. The devil being in the synagogue, evidently doing all he could to counteract all the benefit persons might receive in the meeting. And too many give attention to the devil's suggestions instead of what is preached. The devil does not spare the youth. "And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him. And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father." Luke ix: 38-39, 42. Another young person is spoken of in Mark vii: 25. "For a certain woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet." Jesus cast the devil out of her daugther, so when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

The devils knew Jesus. "And unclean spirits, when they saw Him (Jesus), fell down before him, and cried, saying, Thou art the Son of God. And He straitly charged them that they should not make him known." Mark v: 11-12. "And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God. And Jesus rebuked him saying, Hold thy

peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him." Mark i: 23-26. In this case the devil spoke through the human voice. The man was entirely possessed of the devil; so also was the man in the following passage: "And when He went forth to land, there met him out of the city a certain man, which had devils a long time, and ware no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, What have I to do with Thee, Jesus, Thou Son of God most high? I beseech thee, torment me not. (For He had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness). And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought Him that He would not command them to go out into the deep. And there was there a herd of many swine feeding on the mountain: and they besought Him that He would suffer them to enter into them. And He suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked." Luke viii: 27-33. We learn by this passage that devils are very numerous—a legion in one man. When devils are cast out of men they may re-enter as in the following passage: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first." Luke xi: 24-26. The trouble with this man was when the devil was cast out of him he ought to have the Holy Spirit to come into him. Christ commissioned the apostles to cast out all devils. "And when He (Jesus) had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out." Matthew x: 1. "Then He called His twelve disciples together, and gave them power and authority over all devils." Luke ix: 1. The seventy reported that devils were subject to them through the name of Jesus. "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And He said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Luke x: 17-20. Christ gave the seventy an important restriction, not to rejoice that the spirits were subject unto them. Under the preaching of Philip at Samaria

unclean spirits, crying with loud voice, came out of many that were possessed with them. The following passages indicate that the devil will be more and more intent in the accomplishment of his work until he shall be shut up in the abyss. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." I. Timothy iv: 1-3. "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation xvi: 12. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the fasle prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Revelation xvi: 13-16. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the abyss and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Revelation xx: 1-3.

SECTION XXXIII.

Clothing.

We may be asked, What has church history to do with clothing? We reply that all things we have are God's gifts; and the use we make of them is involved in the question of allegiance to the giver of all good. Every thing that God has provided for us, or put within our reach, is for a specific purpose. We may use these things as he designed, or we may use them to our hurt. We will not accuse God of doing a foolish thing by planting the " tree of the knowledge of good and evil " in the garden of Eden. Yet the use that Adam and Eve made of it brought vast suffering upon themselves and their posterity. There could be no moral act without the power to choose. The question of allegiance to God has to do with all our deeds, and voluntary acts. This is clearly stated in I. Corinthians x: 31. " Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." There will be wonderful revelations, in the great day when we shall stand before God, and receive a sentence which will decide our destiny, for heaven or hell. There will be distinction in heaven. We read in Daniel xii: 3, " They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." We read in Revelation xxi: 7-8, " He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." All our acts are included in keeping or breaking God's commandments, and all our works will be brought into judgment. Read Ecclesiastes xii: 13-14: " Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

This certainly includes the dress question, for a vast amount of work is performed upon our clothing. For the benefit of those persons who claim that Christianity has nothing to do with our attire we will suppose that a class of professors of religion should lay aside their apparel and appear on the streets as nude as when born. All persons would admit that Christianity required them to be

clothed. They would be compared to the man who had a legion of devils, and dwelt in the mountains and in the tombs, and wore no clothes. Adam and Eve wore no clothing before they sinned. But they were ashamed when God appeared in the garden and hid themselves, because their fig leaves aprons were not sufficient to cover their nakedness. And the Jehovah God was the first tailor, and He made the first garments of skins, and clothed Adam and Eve. And it has always been disgraceful for man or woman to appear nude in public since our first parents fell by sin; and all admit that it is a sin not to be clothed. This establishes the point. 1. Christianity demands that people shall be clothed: hence it is a religious question. 2. Some Christians have not the means to clothe themselves properly, and those persons who could supply the poor with means refuse to do it: hence Christ, at the judgment, will condemn those who saw His followers naked and did not clothe them. "These shall go away into everlasting punishment." (See Matt. xxv: 41-46). 3. We think that all Christians agree that God would have all properly clad, not slovenly dressed. 4. The Church should be free from the spirit of caste. But the rich often turn the cold shoulder to the poor. God says: "Let not the rich man glory in his riches." We read in I. Timothy v. 21, "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." We read in James ii: 5-6, "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?" 5. The spirit of caste in the church is very apparent in the difference of costume. One class with costly attire, and superfluous ornaments, does not heartily fellowship those members who wear cheaper though neat garments and without unnecessary ornaments. 6. God is opposed to wearing superfluous ornaments; he says in Isaiah iii: 16-23, "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails."

We are told by those persons who wear fashionable attire and ornaments that they do not put on such things as delineated by

Isaiah. The difference is this, the fashions have changed. If it were fashionable to adorn the person with such things now, the fashionable ladies of to-day would have them on. 7. In the following passages we have the fact stated that those persons who give special attention to adorning the body, are deficient in good works and inward grace of the heart. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." I. Tim. ii: 9-10. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands." I. Peter iii: 3-5. 1. Persons who devote their time to adorning the body lack time for good works. 2. They waste their money by which they might bless humanity, which would bring a blessing upon themselves as stated in II. Corinthians ix: 8-9. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written,) He hath dispersed abroad; He hath given to the poor: His righteousness remaineth for ever."

God asks you a question in Isaiah lv: 2-3. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." 8. Pride is one of the most blighting vices to Christianity. The following passages are to the point: "Pride goeth before destruction, and a haughty spirit before a fall." Proverbs xvi: 18. "God resisteth the proud, but giveth grace unto the humble." James iv: 6. The same in I. Peter v: 5. Persons may attempt to evade the question if they will, but every sensible person knows that there would not be so much labor, study, time and money applied to superfluous adornments if it were not for pride. 9. It is not becoming a Christian to lay aside a slightly worn garment, and be at the expense of securing a new one every six months, because the nabobs and lewd women of Paris have changed the fashion. 10. If the millions which are wasted on following fashions by church members were applied to missions, every man and woman would have the claims of the gospel presented to them, as Christ demands the church to do. 11. The fashions of dress and ornaments entice to illicit intercourse of the sexes. This we might expect, as the fashions largely are from harlotry, originating from paganism. In the depraved nature of our race there is a

strong tendency to unlawful connection of the sexes, and it is unwise to stimulate this by putting on the attire of a harlot.

The attention that fashionable ladies give to dress is unchristian and opposed by Jesus Christ. (See Matt. vi: 28-32). To be admired they pluck the plumage from the birds to adorn their person, and " braid their hair, and put on gold, pearls and costly array," which is prohibited in the Scriptures. This adorning is to attract attention, and some men will look on them with lust which Christ declared was adultery in the heart. This temptation would be avoided if dressed in " modest apparel," as the Scriptures require. 12. Some fashionable ladies tell us that they are not actuated by pride, neither do they desire to attract attention, but their object is to be decently dressed. We think that the fashionable ladies do not dress decently. But they think that their attire one year ago was decent, but the fashion changed and now it is indecent; and the style of their present costume will be unbecoming another year. We advise them to adopt a style that will remain decent, and save the expense, and perplexity of deciding what their costume shall be throughout, from above their heads to their feet; and how much and in what places their bodies must be depressed, and how much and in what parts must be padded. The church should be purged from this servitude. Christ laid upon her the responsibility of preaching the gospel to the entire race, and she has largely turned aside to the servitude of her costume, and following the ever changing fashions; so she has no time to study God's word, or to lead perishing souls into Christ's kingdom. We advice the churches to form clubs, and declare a declaration of independence from slavery to the ever changing fashions. Those persons who are given to this servitude should repent, be forgiven by Christ, and regenerated, and obtain the baptism with the Holy Spirit, and devote their energies to Christian service, of soul winning, which is the all important mission, which Christ demands of His Church. 13. One class of fashionable ladies say that they wear fashionable clothing to avoid being odd. We admit that some religious people are unbecomingly odd in their attire. We think that they lack good taste. But we have seen far more strange fixtures on the persons of those who follow the fashions. Many of the fashions are ridiculous. The fashionable hats worn by the ladies in 1906 were such as no sensible person would put on her head. Of course, the fashion changes every six months, and in the course of time they must have a vast variety of styles; hence many of them would be ridiculous. But those persons who are fashionable must put on what the nabobs and harlots of Paris decide. When they say the life must be squeezed out of a person, the lacings must be applied, and when they say certain parts are deficient, that must be made up by padding. So they disfigure " the human form divine." A fashionable person has no right to decide what is becoming. They are the most abject slaves to the sovereigns of fashion.

We honor the Salvation Army and the Volunteers of America for their independence on dress, which gives them abundance of time to labor for the salvation of souls, and in a few years they have extended everywhere, and always in the interest of the salvation of the lost. The early Methodists were known by the plainness of their dress, and in the interest of saving men, it was said, " They were all at it, and always at it." There is a very decided difference between a Christian and a person of the world. 1. Christians are not of the world. Jesus said to His disciples, " Ye are not of the world, but I have chosen you out of the world." Again He said, " They are not of the world even as I am not of the world." 2. The conversation of Christians is unlike that of the world. Paul says, " We have had our conversation in the world." Again he says, "We all had our conversation in time past in the lusts of our flesh,—and were by nature the children of wrath, even as others." John says, " They are of the world: therefore speak they of the world." Of Christians, Paul says, " Our conversation is in heaven." And Peter says, " As He which hath called you is holy, so be ye holy in all manner of conversation." To be a Christian must be separate from the world. Christ told His disciples that He called them out of the world. We read in II. Corinthians vi: 14-18, " Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." In this passage we are informed that we must separate ourselves from unbelievers in order to be received of God. This cuts off those persons who follow the fashions of the world to avoid being odd.

We now introduce the testimony of Jesus: " No man can serve two masters: Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment? And why take ye thought for raiment? Wherefore, if God so clothe the grass of the field, which today is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink, or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek): for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matthew vi: 24-28, 30-33. In the

R. V. instead of "Take no thought," it is, "Be not anxious." No person can be a servant of the ever changing fashions, and serve Christ The time occupied by many on their attire affords no time to serve Christ; in fact that class of persons is not disposed to serve Him. They may join a church with the hope that they will go to heaven when they die, but their course in life is the other way. And the anxiety concerning these earthly things shortens human life. So the Friends with their changeless Quaker costume live longer than any other class of persons in this country.

Clothing not only indicates character; it also symbolizes character. The following passages are examples: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness." Isaiah lxi: 10. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels. I council thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." Revelation iii: 5, 18. The garments of salvation, and the robe of righteousness are bequeathed by the sacrifice of Christ, and are made available to us by repentance, consecration, and faith. White raiment symbolizes purity, and this can be secured from no other source than the atonement of Christ, and the baptism with the Holy Spirit. In the latter passage above, Christ says, "Buy of me." The price is an entire surrender of all we have and are to Him. It is the most important purchase that is possible for us to obtain, and is of infinite importance. John tells us in Revelation vii: 9, that he saw a great multitude which no man could number, of white robed people before the throne. None but the pure in heart can be admitted into God's presence.

SECTION XXXIV.

The Christian Sabbath.

Jesus said (Matt. xii: 8), "The Son of man is Lord of the Sabbath." Again he said (Matt. xxviii: 18), "All authority hath been given unto me in heaven and on earth." We read in Matthew xxiii: 1, "In the end of the Sabbath as it began to dawn towards the first day of the week." The original Greek words which the revisers rendered, "First day of the week," are mian Sabbaton, which is plural; also the Greek word for Sabbath is Sabbaton—plural. Both words in the Greek are spelled alike. If the passage were properly translated, it would read, "In the end of the Sabbaths as it began to dawn towards the first Sabbaths." The Sabbaths first mentioned are the Mosaic Sabbaths which were then ended, and this was when it began to dawn towards the first Sabbaths, which were the Christian Sabbaths. There is no word for day in the original, so the revisers supplied the word day, and the Greek word Sabbaton which is plural they rendered week. The Greek word for week is ebdomas, and four dictionaries which we consulted define it "The space of seven days." And the word Sabbath means rest, or cessation from secular labor. They are very different words, having very different meanings. We suppose the reason why the revisers rendered it the first day of the week was because they believed that Saturday was the seventh day of the week. But there is no day of the week which has not been called the seventh. The Saturn worshippers observed Saturday; the sun and Baal worshippers observed Sunday; the Moon worshippers observed Monday; the Mars or fire worshippers observed Tuesday; the Mercury or Woden worshippers observed Wednesday; the Jupiter or Thor worshippers observed Thursday; and the Venus or Frigga worshippers observed Friday. All of these called their respective sacred day the seventh. There are two reasons why the Christian's rest days may be called the first Sabbaths. 1. They were introduced in connection with the most important event in history, viz., the resurrection of Jesus Christ. "Who was delivered for our offences and was raised again for our justification." Romans iv: 25. The Christian's rest day stands for justification or salvation from sin. But the Mosaic Sabbath was instituted in remembrance of the Israelites' deliverance from Egyptian bondage. We read in Deuteronomy v: 15, "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought

thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day."

Two things the Lord required the Israelites to remember in this precept: 1st, that they were servants in the land of Egypt; and 2nd, that the Lord their God brought them from thence with a mighty hand, and by a stretched out arm: Therefore because He wrought this wonderful deliverance for them He commanded them to keep the Sabbath day. This can have no application to any people before the exodus of the Israelites; neither can it be applied to us in the Christian dispensation.

In the Revised Version we read in Hebrews iv: 8-9, "If Joshua had given them rest, he would not have spoken afterward of another day. There remaineth therefore a Sabbath rest for the people of God."

The word remaineth is in the present tense; hence it is the Sabbath rest that we now enjoy. The Sabbath rest in Joshua's time given was that on mount Sinai. The Christian's Sabbath rest includes two things: 1st, Through the life, sacrifice, sufferings, death and resurrection of Jesus Christ we have a complete redemption from sin, and 2nd, the sinless Sabbath of Eden re-established. In proof of the first, we read in Romans vi: 14, 18, 22-23, "For sin shall not have dominion over you: for ye are not under the law, but under grace. Being then made free from sin, ye became the servants of righteousness. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end ever-lasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." In the above we have clearly stated the rest as the result of being made free from sin. This is a blessed deliverance from the service of sin, so that it shall not have dominion over us. This is one phase of the Sabbath rest, but it is not all, for it relates to the day observed as well, which we will introduce.

"Let no man therefore judge you in meat, or in drink, or in respect of a holy day or of the new moon, or of the sabbath. Which are a shadow of things to come; but the body is of Christ." Colossians ii: 16-17. This passage declares that the Jewish feasts including the Sabbath are a shadow of things to come; but the body is of Christ. As Christ has come and accomplished His work of redemption, all these things which were a shadow have passed away. Some have thought that the Sabbath in this passage was the Sabbaths which are named in some of those feasts. But every Sabbath in those feasts was the regular weekly Sabbath; hence the Sabbath in this passage must have been the Mosaic Sabbath, and being a shadow, when the body of Christ had been made an offering for sin, and resurrected, which was the work accomplished in His body, then those feasts and the Sabbath, which were a shadow of what Christ accomplished in His body, passed away.

The church of Galatia adhered to those Mosaic institutions, including the Sabbath which Paul declared to be a shadow, and he wrote to them: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Galatians iv: 10-11. The days, months, times and years, were Mosaic institutions, which included the Sabbath as we have seen. And Paul believed if they adhered to those institutions that his labor among them would be in vain.

The Greek word Sabbaton is uniformly rendered Sabbath when it is the Jewish Sabbath; but the same word spelled precisely the same occurs eight times in the Greek Testament, and in every place the revisers have absurdly rendered it week.

Mark xvi: 1-2, correctly translated would read, "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James and Salome, had bought sweet spices that they might come and anoint Him. And very early in the morning, the first Sabbaths, they came unto the sepulchre at the rising of the sun." In the second verse the Greek words are mias Sabbaton—first Sabbaths; but the revisers rendered them, first day of the week. Mark xvi: 9, correctly translated would read, "Now when Jesus was risen early the first Sabbath he appeared first to Mary Madgalene." In this verse the Greek word is Sabbaton—singular. The revisers rendered it week, and if they had not supplied the word day it would read, the first week. Luke xxiii: 56 reads, "And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment." This was the rest on the Mosaic Sabbath, while the body of Jesus was resting in the tomb. If it is proper to render the word Sabbaton into week, then the passage would state, the rest of the week. We cannot substitute week for Sabbath without perverting the passage. We have no account of the disciples of Christ observing the Jewish Sabbath after this. With them it was the end of the (Mosaic) Sabbaths as stated by Matthew; but they repeatedly assembled for Christian worship on the first Sabbaths. The next verse, Luke xxiv: 1, reads, "Now upon the first day of the week very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared." In this passage the Greek words are "mia ton Sabbaton," translated it would read, first of the Sabbaths. But the revisers rendered it, first day of the week. If the word week meant rest, or cessation from secular labor, we would not object to this rendering. But the word week does not mean rest. We are certain that the first Sabbath in which God rested was the seventh day, and not the first day of the week. In Luke xxiv: 33-36 we have recorded the first meeting of the disciples of Jesus on the restored first Sabbath as follows: "And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together, and them that were with them. And they told what things were done in the way (to Emmaus), and how He was known of them in breaking of bread. And as they thus spake,

Jesus Himself stood in the midst of them, and said unto them, Peace be unto you." We notice that Jesus honored this meeting with His presence, which shows His approval, and pronounced His benediction of peace upon them.

In John xx: 1 and 19 we also have recorded the disciples' meeting with Jesus on the restored first Sabbaths, as follows: "The first of the Sabbaths came Mary Magdalene early, when it was dark, unto the sepulchre. Then the same day at evening, being the first of the Sabbaths when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

This was purely a Christian meeting, the Jews being excluded by closed doors. The presence of Jesus with His blessing of peace indicates His approval. The Greek words in both the first and ninteenth verses are " mia ton Sabbaton." Translated into English as we have given them, they read, "first of the Sabbaths." But instead of translating the words the revisers substituted the words, "the first day of the week." We have called attention to the fact that the word week and Sabbath have very different meanings. Just one week later, passing over the Mosaic Sabbath day without mentioning it, the disciples assembled with Jesus for their second meeting on the restored first Sabbath which is recorded in John xx: 26 as follows: " After eight days again His disciples were within, and Thomas with them; then cameJesus, the doors being shut, and stood in the midst and said, Peace be unto you." This meeting must have been by regular appointment for Christian worship.

The eight days include the days of both meetings. Luke (ix: 28), gives eight days as the period of a week, while Matthew (xvii: 1), and Mark (ix: 1), speak of the same period as six days.

The Jews were required to offer their first fruits on the day after their Sabbath in the feast of unleavened bread. These first fruits typified the resurrection of Jesus who was the first fruits of them that slept, and introduced a new order of things including the change in the Sabbath day. Just seven weeks after offering the first fruits the Jews observed the feast of weeks, or Pentecost. This was always the day after the Jewish Sabbath. Hence the memorable Pentecostal day when the Spirit was copiously poured upon the disciples was on the Christian Sabbath. Paul preached to the Jews on their Sabbath when permitted by the rulers of the synagogue. An incident of this kind is recorded in Acts xiii: 14-42. Paul's speech offended the Jews. In verse 42 we are informed that the Gentiles besought that these words might be preached to them the between Sabbath. The Greek word " metaxu," which the revisers rendered "next," is rendered "between" by the best Greek scholars in Europe and America, such as Robert Young, LL. D., of Scotland, and James Strong, S. T. D., LL. D., of America. It was the Christian Sabbath which came between two successive Jewish Sabbaths. Verse 44 reads, "And the to come

Sabbath day came almost the whole city together to hear the word of God." The Greek word " erchomai " is rendered "to come" by the authors named above. It was the Christian Sabbath which superseded the Jewish Sabbath; hence it was called the to come Sabbath. The revisers rendered both words "next;" but in Greek they are different words, and both Young and Strong have given them different meanings. The meeting being held on the Christian Sabbath, the Jews could not control it.

In Acts xx: 6 and 7 we are informed that Paul and his company came to Troas and remained seven days, and upon the first of the Sabbaths—Greek mia ton Sabbaton—the disciples came together to celebrate the sacrament of the Lord's supper, and Paul preached unto them, continuing his speech until midnight. Here they passed over the Jewish Sabbath of which there is no mention: but on the day called " mia ton Sabbaton," which translated is the first of the Sabbaths, they assembled for public worship. This is positive evidence that their sacred day was the first of the Sabbaths, and was not the Mosaic Sabbath. Notwithstanding the revisers called it the first day of the week, the fact remains it was the day upon which they assembled for public worship.

In I. Corinthians xvi: 1, we are informed that Paul gave orders to the churches of Galatia and Corinth to take up the collection for the saints on the first Sabbaths, so that there would be no gathering when he should come. This is proof that the churches of Galatia and the church at Corinth held their meetings on the day called in Greek " mian Sabbaton." In English it is "first Sabbaths." In all these passages the revisers have properly rendered mian, first, and they supplied the word day, and called the plural word Sabbaton, week. We have shown that the word week means seven days, and the word Sabbath means rest.

We now call attention to the fact that the revisers have perverted the Sabbath law by placing the rest day before the labor days. The fourth precept in the decalogue requires six days of work to precede the seventh day of rest.

We ask the children who have read the Bible, Which was the first Sabbath? They tell us it was the day in which God rested from all His work. Then we ask them, Which day of the week was that? and they quote the following verses: " And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis ii: 2-3. This settles the question. This certainly was the first Sabbath; and it was the seventh day; and as Christians observe the first Sabbath, it must correspond with the original seventh day. We read in Exodus xx: 11, " For in six days the Lord made heaven, and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed

it." Nowhere in the New Testament is the Jewish Sabbath called the seventh day. But eight times the Christian's sacred day is called the first Sabbath, or first of the Sabbaths. And being first it must correspond to the Sabbath day which the Lord hallowed and blessed. If this is not the meaning of the word first as applied to the Sabbath, we would ask our Saturday worshippers, What does it mean? We think that they would not like to admit that it was first being more important than the Jewish Sabbath. It must either be first in importance, or first in point of time, or both. The first Sabbath in the New Testament is spoken of in contradistinction to the Mosaic Sabbath, and if the word first means first in point of time, then it was the Adamic Sabbath, that is, the Sabbath which the Lord hallowed and blessed on the seventh day of the creation. Hence the Greek words, mia Sabbaton—first Sabbaths, restore the original first Sabbaths.

The revisers are inconsistent in calling the first Sabbath, the first day of the week; when in fact the first Sabbath was the seventh day, when God rested.

Is it right to observe any day of the seven that we may choose as the Sabbath? With emphasis, we say, no. The Sabbath question has to do with every department of life; the domestic, agricultural, mechanical, commercial, professional, educational, social, and religious departments. A disagreement in relation to the day observed disarranges every avocation of life. God never left humanity with such a liability. In the Christian dispensation from the morning of Christ's resurrection, the rest day was fixed, and was called by God's inspired penmen, mia Sabbaton; in English it is first Sabbath. This is established as the sacred day in all Christian countries. And as the first Sabbath was the seventh day, and blessed and sanctified by God before Adam had sinned: Therefore as Christ has made an atonement for sin, and as the first Sabbath is restored, it must be the seventh day.

SECTION XXXV.

God's Covenant with Abraham.

In this covenant God promised Abraham nine things:

I. A numerous posterity. This promise was made under three special statements. 1. "A great nation," see Genesis xii: 2. This was fulfilled in the nation of the Jews. 2. God said to Abraham, "I will make nations of thee," Genesis xvii: 6. This was fulfilled in the nations of the Israelites, Jews, Ishmaelites, Zimranites, Jockshanites, Medanites, Midianites, Ishbakites and Shuahites. All of these were descendants of Abraham; see Genesis xxv: 1-3. 3. Abraham's seed would be as innumerable as the stars; see Genesis xv: 5. No man can count the number of the descendants of Abraham. God said to Jacob, "Thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south." Genesis xxviii: 14.

II. God promised that He would make Abraham's name great; see Genesis xii: 2. The name Abram means high father, and Abraham—father of a multitude. The name of Abraham is held in grateful remembrance by Jews and Christians all over the world above the name of any other mere man. His name is mentioned in the New Testament 69 times, and always with great respect. No other Old Testament saint is mentioned so many times except Moses.

III. God promised Abraham that He would bless him; Genesis xii: 2. We read, "Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things." Genesis xxiv: 1. He blessed him temporally, so that it is recorded, "Abram was very rich in cattle, in silver, and in gold." Genesis xiii: 2; see also Genesis xxiv: 35; Psalm cxii: 3; and Proverbs x: 22. God also blessed him spiritually. He talked with him and gave him a perfect heart, with a will to obey all that God required of him, so that he made preparation to sacrifice Isaac, at God's command. Very few fathers, if any, were ever as much attached to a son as was Abraham to Isaac, who was a child of his old age and of promise.

IV. God promised to bless those who blessed Abraham, Genesis xii: 3. All pious persons, both Jews and Christians have pronounced a blessing upon Abraham, and God has especially blessed those who blessed Abraham in following the example of his faith. See Genesis xxvii: 29.

V. God declared that He would curse him that curseth Abraham, Genesis xii: 3. It is a fearful thing to curse those persons whom God blesses. This is a general principle clearly stated in different passages, (see Exodus xxiii: 22, and Numbers xxiv: 9).

The Israelites in their journey came into the border of the Moabites, who much annoyed them. Balak, king of Moab, called the prophet Balaam, and offered him a great reward if he would curse the Israelites. God said to Balaam: "Thou shalt not curse the people, for they are blessed." Numbers xxii: 12. But Balaam desired to secure the reward, so he persisted in viewing Israel from different points of observation, and this brought a severe blot upon his otherwise fair name. "He loved the wages of unrighteousness," II. Peter ii: 15.

Korah, Dathan, and Abiram with 250 princes of Israel, spoke against the leading of Moses and Aaron; and "the earth opened her mouth and swallowed them up." Numbers xvi: 1-35. On the next day the children of Israel accused Moses and Aaron of killing the people of the Lord, and "a plague destroyed 15,700." Numbers xvi: 41-50. It is no ordinary offence to "despise dominion, and speak evil of dignities," Jude 8.

VI. God said to Abraham, "Thou shalt be a blessing," Genesis xii: 2. Abraham is set forth as an example of all that believed God, which "was counted for righteousness," Romans iv: 3. Faith in all ages has been the condition of salvation. Abraham stands at the head of all believers. He has influenced millions by his example, and it still reaches on: it is beyond our highest conception. "He believed in the Jehovah," Genesis xv: 6. When God spake to him, and required him to do any thing, even when it was out of the ordinary, such as leaving his kindred and going into a strange country, or offering up his beloved son—Isaac, he immediately obeyed, without questioning. Of course he knew the voice of God. He did not follow fanatical impressions. His faith was practical, always leading to obedience. We think billions of stars will deck his immortal crown.

VII. Jehovah said to Abraham: "In thee shall all families of the earth be blessed," Genesis xii: 3; again He said, in Genesis xviii: 18, "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." And still again God said to Abraham, "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Genesis xxii: 18. God said to Isaac, "In thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Genesis xxvi: 4. And God said to Jacob, "In thy seed shall all the families of the earth be blessed." Genesis xxviii: 14. Peter said, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be

blessed." Acts iii: 25; and Paul said, "The Scripture, forseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one. And to thy seed, which is Christ." Galatians iii: 8, 16. In this passage Paul has settled the question that God's covenant with Abraham, in which all the families, nations, or kindreds of the earth shall be blessed, is through Christ, the descendant of Abraham. In this all are agreed; but there is a difference of opinion of how, when and what shall be the blessing which all shall receive through Christ.

The Universalists teach that there will be a probation after death, and that all will be saved from sin, and made holy. As a large portion of the human family die who have never heard of Christ, hence the Swedenborgians, and the sect called Unnamed Christians teach that there will be a probation after death so that all will have the privilege to choose or refuse Christianity, but not that all will be saved. Most Christians believe that probation closes for all at death, and our future condition depends upon our character at that event.

None of the five passages given to Abraham, Isaac, and Jacob, tell what the character of the blessing should be through Christ who was of their seed; and it is a fact that He has blessed all nations.

1. He is the creator of all things this is clearly stated in the following passages: "All things were made by Him (Christ): and without Him was not any thing made that was made. He was in the world, and the world was made by Him." John i: 3, 10. "For by Him (Christ) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Colossians i: 16, 17. It follows, that all any person has comes from Christ.

2. He is the source, author, and giver of life, which is proven by the following passages:

"In Him (Christ) was life; and the life was the light of men. For as the Father hath life in Himself; so hath He given to the Son to have life in Himself." John i: 4, and v: 26. Paul said, "That they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: for in Him we live, move, and have our being; as certain also of your own poets have said, for we are also His offspring." Acts xvii: 27-28. Persons hold their lives very dear. They will fight to perpetuate them. These lives of ours are blessings from Christ. Man by sin has forfeited all right to life, but it is bequeathed to us through the sacrifice of Jesus.

3. The heavens speak of Christ, their creator. We read in Psalm xix: 1-4, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun." It is certain that these heavenly bodies did not make themselves; and the man is a fool who says they happened to be.

4. Divine providences are witnesses of Christ, as follows: "Who in times past suffered all nations to walk in their own ways. Nevertheless He left not Himself without witness, in that He did good, and gave us rain from hevaen, and fruitful seasons, filling our hearts with food and gladness." Acts xiv: 16-17.

VIII. God promised Abraham that He would give to his seed the land of Canaan, "from the river of Egypt unto the great river, the river Euphrates." We read in Psalm xxiv: 1-2, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods." As the earth is the Lord's, it is His right to give any portion of it to whomsoever He will. When God made the promise to Abraham, this land was occupied by "the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaim, Amorites, Canaanites, Girgashites, and Jebusites." See Genesis xv: 18-21. These ten nations had settled on the land, but they had no divine title. They were a wicked people, and God decided that when their iniquity was full, He would drive them out of this land.

In 430 years after the promise was given to Abraham, the Hebrews left Egypt, and started for the promised land. Their servitude in Egypt was like a sinful service to the world; they were delivered from that, and received the law at Sinai, which is the first thing for a converted man to do; like Paul, all should inquire, "What wilt thou have me to do?" Jesus told him, and he was prompt to obey. But many, after conversion, lead an aimless life like the Israelites, wandering in the wilderness 40 years. This ended at the time of high water of the Jordan. When the snow was melting in the mountains in the spring of the year, Joshua, which is the Hebrew name for Jesus, led them into the promised land of rest. God has provided for every person who leaves the service of sin, rest from inbred depravity, but the obstacles are so great it seems impossible, like the Israelites crossing the Jordan when the water overflowed all its banks; but, led by God, the water receded, and they went over on dry ground; so in the saint's rest, led by God they enter into rest, and the difficulties disappear. But they are still to take possession of the land. Now comes the conflict of war—nations to be conquered; but the battle is the Lord's, and He always wins. We are permitted to be workers together with Him. They obeyed God and He threw down the strong walls of

Jericho. The following is the record of the most decisive battle: "And the Lord said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. And it came to pass as they fled from before Israel, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword. Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel." Joshua x: 8, 11-14.

There is a difference of opinion in relation to the apparent suspension of the motion of the sun and moon.

1. The infidels consider the statement as fiction. They claim that this and other miracles recorded in the Bible prove that the book itself is false. They refer to the following miracles: the parting of the waters of the Red Sea, and standing as a wall on either side so that the Israelites crossed over on dry ground; crossing the Jordan on dry ground at a time when the water over flowed its banks; a great fish swallowing Jonah; Christ feeding five thousand men, besides women and children with five barley loaves and two small fishes; Jesus walking upon the water, and at a time when there was a fierce storm of wind at sea, He said, "Peace, be still: and the wind ceased, and the sea was calm;" giving sight to a man born blind; Christ at the grave of Lazarus who had been dead four days, and buried, bound hand and foot with grave clothes, so that if he was alive he could not help himself, Jesus saying to him, "Lazarus come forth, and he that was dead came forth." We have given a few of the miracles recorded in the sacred Scriptures, from which infidels claim the Bible is not true.

2. On the contrary, the Christian believes that these miracles constitute one of the evidences of the divine source of the Bible. It is evident that as God made the heavenly bodies, established the laws by which they are governed, and set them in motion, that he can stop them. Take away the miracles performed by Christ and we have no divine Savior. He said: "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John xv: 24, 22. As God can keep a babe alive in its mother's womb before it is born, so He could keep Jonah alive in a fish's belly. We know that God has

established what we call natural laws by which material things are governed; but to say that God Himself is circumscribed so that He cannot deviate from the ordinary way of things would be a strange idea of God. We are certain that He will not consult infidels about these things. God established the law of gravitation, yet in the presence of men and angels, Jesus ascended from the mount of Olivet. God had promised Abraham that his seed in the fourth generation should possess the land of Canaan. In the journeying of the Israelites in going from Egypt to the promised land, they were hemmed in between Pihahiroth and the tower of Migdol, by the sea before them, and the Egyptians pursuing to take them back into slavery; but God opened a path through the sea, and they were delivered from their enemies. Then again they were confronted with the Jordan when it overflowed all its banks; so God stopped the flow of water above and the water below this run into the Dead Sea, and they crossed ever on dry ground. So God kept His promise by working these miracles. The land was occupied by powerful nations strongly fortified in walled cities. God threw down the walls of Jericho, and the Israelites took the city. In the great decisive battle God threw down great hail stones on the army of the enemies of the Israelites, and restrained the apparent motion of the sun and moon to be discontinued for the space of a day so that the Israelites would have time to subdue the wicked inhabitants who had no right to the country. All of these miracles God did in the fulfillment of His covenant with Abraham. Our God keeps His covenants, and He allows no obstacle to prevent it. If He did not keep His promises, we could not trust Him.

IX. In God's covenant He promised that Abraham's seed should have "all the land of Canaan for an everlasting possession." We read in Genesis xvii: 7-8, "And I (God) will establish my covenant between me and thee (Abraham) and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." This gift from God, of all the land of Canaan to the seed of Abraham for an everlasting possession, has never been revoked or cancelled. The descendants of Abraham, on account of their sins, have been dispossessed of their land at intervals; and now for a long time they have been from their country, but it always has been, and is still held in reserve for them. In fact the descendants of Abraham are the only people who have prospered when occupying that land. The first deportation was the inhabitants of the northern kingdom of Israel, by Shalmaneser, king of Assyria, who carried them into Assyria, and put them in Halah and Habor, in the cities of the Medes. The king of Assyria carried men into the cities of Samaria, from Babylon, Cuthah, Ava, Hamath, and Sepharvaim. But they did not prosper. The Lord sent lions among

them which slew some of them. They attributed this to their ignorance of the God of the land. In this they were correct, for Jehovah was the God of that land.

The second deportation was the Jews in the southern kingdom by Nebuchadnezzar, king of Babylon. The Babylonians did not prosper in their occupancy of the land. The first deportation to Babylon was in the third year of the reign of Jehoiakim, when Daniel and his associates were carried to Babylon; in the second deportation Ezekiel was one of the captives, and finally there was a suspension of the kingdom of the Jews in the eleventh year of Zedekiah. At this time Solomon's beautiful temple and the city of Jerusalem were consumed by fire, and lay in ashes for 70 years until the Jews returned under the decree of Cyrus, to rebuild the temple and city. It was seventy years from the time of the first deportation, to the time of the return of the Jews, and it was 70 years from the time the temple was burned until the dedication of the new temple. The Babylonians reaped no benefit by holding the land God gave to the seed of Abraham. We pass over the history of the Jews until the Romans took possession of the country. The Jews were very restless under this foreign dominion; and finally, in A. D. 70, by an army led by Titus, Jerusalem was destroyed; many of the Jews were put to death; large numbers were sold as slaves; and others were scattered into different countries. All this was permitted to come upon the Jews on account of their sins. Years later the country passed into the hands of the Mohammedans under the dominion of Turkey; but they have never been prosperous in their occupancy. The Jews are still wanderers from their country, with a longing and looking that way with assurances in God's word that they shall again peacefully occupy their God given country "for an everlasting possession." We read in Isaiah xlv: 17, "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end." Again we read in Jeremiah xxx: 3, "The days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it." In the following passages we are informed that it will be but a remnant that shall return, first to God in righteousness and then to their own land. "The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return." Isaiah x: 21-22. Again we read: "Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God." Jeremiah xxxi: 5-6.

The return of the Jews into the land God gave them for an everlasting possession will be preceded by a travail of soul, as

stated in the following passage: "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." Isaiah lxvi: 8. The Israelites were called Zion because they dwelt in Zion, which was the part of Jerusalem where they assembled to worship before building the temple. The above passage speaks of a nation being born at once, using the figure, "Shall the earth be made to bring forth in one day?" showing that the spiritual preparation of the Israelites to be reformed into a nation will be during a very short period of time. They were exiled from their country on account of their sins, and by salvation from sin they will be prepared to return to their land and city. And as it is recorded in several places that God promised that they should have it for an everlasting possession, it follows that they will occupy it during the millennium. In that period many things will be much different from what they are at present. Human life will be much longer. Man does not now live out half his days.

The following Scripture tells us what will be the condition of God's chosen people: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat." Isaiah lxv: 17-23, 25. Here we have delineated a condition which God's people have never enjoyed, but certainly will when the time comes and they are in the proper condition. God says, "I create Jerusalem a rejoicing and her people a joy." At this very time there are many Jews in Jerusalem weeping in bitter lamentation. But this sorrow will be superseded by joy, and the voice of weeping shall be no more heard in her. Human life will be extended to the age of the antediluvians, for there shall be no more an old man that hath not filled his days: for the child shall die a hundred years old. Hence there will be children born, but no weeping nor crying. Now the first thing a new born babe does is to cry; and as there will be no weep-

ing, we infer that the sorrow of a woman in giving birth to a child will not be known. This will be on the earth, for they shall build houses, and plant vineyards, and eat the fruit of them. They will not be dispossessed of the fruit of their labor, for as the days of a tree are the days of God's people. Many trees live more than one thousand years. They shall long enjoy the work of their hands. The nature of animals will be changed so that the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock.

SECTION XXXVI.

Evolution.

By Dr. E. J. Bulgin.

The theory and teaching of evolution is not proved. The bulk of the scholarship of the world is on the other side.

It is not safe to put in the minds of our children theories in the place of facts. To define a question is going a long way to the solution of it. There are as many theories of evolution in the world to-day as there are different writers upon the subject.

In the Normal School of San Jose, California, they do not teach the theory of evolution as taught in the Word of God, but to the contrary. Whatever theory of evolution they may hold which is out of harmony with the Bible account as given in the Book of Genesis, I dispute. If they do accept the Bible account of creation, and work out any theory of evolution from that, I have no fight to make with these teachers, or with any minister. There is abundant evidence from the Christian young men and women now in attendance at the Normal School, and many others who have gone out from this school, and a great many who are not professed followers of the Lord Jesus Christ, who have said to me personally and written me letters to this effect that the theory of evolution here taught in the Normal School is out of harmony with the account of creation as taught in God's Word. When you say evolution you contradict creation; when you say creation, you contradict evolution.

Now, my friends, if the Bible is not to be relied upon in these matters, it is not the Word of God. This is a vital question to all of us. Evolution, as accounting for the origin of life, is an absolute failure, and evolution without an involution is impossible.

1. B. Le Conte said, "All things came first by continuous changes; (1) according to certain laws: (2) by means of resident forces."

(Note: Resident forces demand exterior influences).

2. Theistic evolution allows the intervention of God at the creation of the primeval "fire mist" and origin of life of men's spiritual nature.

3. Atheistic evolution denies any intervention of any Creator at all.

4. Haeckel said: "The non-miraculous origin and progress of the universe." (Note: All evolutionists but one admit that evolution is unproven).

We must now, my friends, distinguish between the ordinary conversational sense of the word "evolution" and the technical use of the term as designating a theory by that name. We speak of the evolution of the seed into the plant and the evolution of the flower and the fruit, meaning by our words merely the natural progressive action of life within the plant. Again, we use the word "evolution" to describe any succession of things which shall progress. This I would call an evolution proper, rising from a lower order to a higher order within the same order and within the same species.

The theory of evolution atheistic, or what I would term the materialistic evolution, which denies God, asserts that from a nebulous mass, whose origin it never attempts to account for, we came by a natural process.

Tyndall's statement on the scope of the theory, is as follows: "Strip it naked and you will stand face to face with the notion that not only the ignoble forms of life, the animalcular and animal life; not only the more noble forms of the horse and the lion; not only the exquisite mechanism of the human body, but the human mind, with its emotions and all their phenomena, were linked in the flowery cloud of this nebulous matter." You will find this on page 30 of "Christianity and Protestantism."

Dr. Lyman Abbott further defines its application to man in these words: "Evolution is the doctrine that this life of man, this moral, this ethical, this spiritual nature, has been developed by natural process." In "Theology of an Evolutionist."

Herbert Spencer's definition is as follows: "Evolution is a progress from the homogeneous to the hybrogeneous, from general to special, from the simple to the complex elements of life."

But we deny the right to apply this definition exclusively to the theory of evolution. Creation also proceeds on the same order; so also does manufacture or any other intelligent operation. As you see above, I have quoted from Prof. Le Conte, who is one of the leading evolutionists of this country. How indefinite and vague is his definition, and how unproven his theory, when he says: "All things came first by continuous changes, according to certain laws, by means of resident forces." Where does he get his continuous changes or resident forces?

Position of Higher Critics.

Not long ago the Presbyterian Ministers' Association of the East picked out a certain writer and asked him to formulate and read before their body the position of the higher critics of today. He did as they requested; invited the school of higher or destruc-

tive critics and evolutionists to be present. After reading one hundred articles, he asked them if he had unfairly stated their position. They replied: "No; that's about what we believe, as well as we could state it ourselves." After they had accepted and endorsed the one hundred articles, he opened the books of Tom Paine, Voltaire, Huxley and Darwin, and showed them that every one of the one hundred articles had been taken from these infidel writers. This shows the tendency of some of the so-called scholarship of the age. God grant that the line of demarcation may be drawn that we may know the difference between an infidel and a Christian. I shall stand on the old Book, the foundation of my forefathers, until it is disproved. There will be time enough for me to thresh out the old beaten straw of the scientists of the past when they ever give one clear, positive proof that by their evolution theory they can account for that one little germ called life. Until they do, my faith shall ever hang upon that marvelous and sweeping statement, good three thousand years ago, scientific today: "In the beginning God created the heavens and the earth."

A Definition of Evolution.

Haeckel says: "The best definition of evolution is the non-miraculous origin and progress of the universe."

Yes, God help us, non-miraculous! But they fail to tell us how we got here: what we are doing here: and where we are going to.

Herbert Spencer at one time said: "There must have been at least five creative periods: the creation of time, the creation of space, the creation of matter, the creation of force, the creation of motion."

"From the creation of all masses passes the formation of earth." Here, too, is a statement in the most general terms. Seasons and methods are not specified.

"And the earth was formless and void and darkness was on the face of the abyss and the spirit of God brooded on the face of the waters." Here is a narration of Scripture precisely pictured and accepted by the greatest scientists. Here nebula hypothesis gives a perfect illustration.

On some clear night turn your telescope to Andromeda. You see the light patches, light clouds. In many regions of the sky you observe similar appearances, nebula globes, plant-like discs, vast spirals, stellar maelstroms come into your view under the southern heavens as you see the Magellanic clouds. You have learned what the modern astronomer means by nebula; they are known and mapped out. Science tells us that "you have been gazing on the magazines of primitive matter; your eye has been noting the storehouse of the elements of the worlds of the uni-

verse." Conceive now in space a vast gaseous matter; it rotates; our earth is flung off from a sun which will be our sun. Before rotating into a globe this world was an irregular, whirling, misshapen expanse of nebula.

All right for science. Now, how accurately described by our Bible is this black, dreary mass in space. "The earth was formless and void, and darkness was upon the face of the abyss."

But oh! thank God, for that one little word in the Hebrew Bible, and God "brooded" over the nebulous abyss as a bird broods over its nest with the warmth of its breast, thus penetrating these immeasurable mid-night solitudes of rotating elements, presided over by an Almighty Wisdom.

Involution, involution, involution; now after that, take whatever evolution theory you please, and you and I will shake hands.

Let us see if we have got hard sense, scientific answer to this by using the plain old Bible. "In the beginning"—that's time; "God created the heavens"—that's space; "and the earth"—that's matter; "and the spirit of God"—that's force; "moved upon or brooded over the deep"—that's motion. Stick to the old Book: it seems to be scientific.

Evolution as an Unproven Theory.

With perhaps the exception of Prof. Ernst Haeckel of Jena, all evolutionists admit that evolution is unproven. One of the latest writers and most impartial, is Prof. H. W. Conn, who says in his "Evolution of Today:" Nothing has been positively proved as to the question at issue. From its very nature, evolution is beyond proof. The difficulties offered to an unhesitating acceptance of evolution are very great, and have not grown less since the appearance of Darwin's "Origin of Species," but have in some respects grown greater. (Pp. 107, 203). He makes many such admissions. Dr. Rudolph Schmidt writes: "All these theories have not passed beyond the rank of hypothesis." (Theories of Darwin, p. 61). Prof. Whitney, of Yale University, says: "We cannot think the theory yet converted into a scientific fact, and those are perhaps the worst foes to its success who are overhasty to take it and use it as a proved fact." (Oriental and Linguistic Studies, pp. 293-294).

Tyndall said: "Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data, and they only yield to it a provisional assent." (Fragments of Science, p. 162). Dr. J. A. Zahm writes: "The theory of evolution is not yet proved by any demonstrative evidence. An absolute demonstration is impossible." (Popular Science Monthly, April, 1898). Huxley said: "So long as the evidence at present adduced falls short of supporting the affirmative, the doctrine must be content to remain among the hypotheses." (Lay Sermons, p. 295). Down

to the end of his life, he said the evidence for evolution was insufficient. (Quarterly Review, January, 1901).

This universal admission will be a surprise to the non-scientific, especially in view of the astounding and sweeping claims the theory has made. It will seem strange that a confessedly unproven theory should be made the basis of all "modern thinking," the foundation of a universal philosophy, the cause of a revolution in theology, and the reason for rejecting the narratives of the Bible, and, on the part of some, of abandoning Christianity and launching into atheism. Yet such is the case. Well may we draw a long breath here and say, Is this science? Is it scientific to accept as true an unproven theory and make it the basis of all belief? We have even more startling facts to present as to this amazing form of unbelief.

In discussing evolution, we must also continually distinguish between fact and theory, between things proven and assumed. For the writers continually intermingle these in a confusing way. We need ever to ask concerning its statements, Is this proven or assumed? The jury have a right to ask that everything be proved absolutely before rendering a verdict for evolution.

Evolution Is Not Accepted by all Scientists and Scholars.

The statement is often made that evolution has "the consensus of scholarship." This carries force to the non-scientific, indeed to all, for we must rest our faith, for facts at least, on the opinion of scientists. But while many have followed it, there remain many scholars who have not bowed the knee to Baal. Prof. Haeckel, its greatest living advocate, complains bitterly of the opposition of many of the scientists of Europe, and that many once with him have deserted him.

The late Dr. Virchow, the great pathologist and the discoverer of the germ theory, was an active opponent of evolution. He says: "The reserve which most naturalists impose on themselves is supported by the small actual proofs of Darwin's theory. Facts seem to teach the invariability of the human and the animal species." (Popular Science, pp. 50, 52). Dr. Groetts, in his inaugural address as rector of the University of Strassburg, rejected evolution.

Dr. D. S. Gregory of New York, editor of the Homiletic Review, and in a position to know the facts, vouches for this statement, that "It is a strange fact that no great scientific authority in Great Britain in exact science, science that reduces its conclusions to mathematical formulae, has endorsed evolution."

German Scientists Reject Evolution.

The late Dr. J. H. W. Stuckenberg, of Cambridge, wrote me that many of the scientists of Germany reject the extreme views of

evolution, and the inferences which men like Prof. Haeckel of Jena, have drawn from Darwinism. He quotes Dr. W. Haecke, a zoologist of Jena, the home of Prof. Haeckel, as saying: "We, the younger men, must free ourselves from the Darwinian dogma in which respect quite a number of us have been quite successful." Prof. Paulsen, of Berlin, has exposed some of Haeckel's fallacies and regards his reasoning as "a disgrace to Germany." He said the mechanical theory for which Darwinism was held to stand, is rejected by such scientists as Naegeli, Koelliker, M. Wagner, Snell, Fovel, Bunge, the physiological chemist; A. Brown, Hoffman and Askernazy, botanists; Oswald Heer, the geologist, and Otto Hammann, the zoologist. Of Carl Ernst von Baer, the eminent zoologist and anthropologist, Haecke affirms that, in early years, he came near adopting the hypothesis of evolution into his system, but that at a later date he utterly rejected it. The same change occurred in the late Du Bois Reymond and Prof. Virchow, the eminent scientist of the University of Berlin. (See also articles of Dr. Stuckenberg in Homiletic Review, January, 1901, May, 1902).

Sir J. William Dawson, the great geologist of Canada, utterly rejected it and says: "It is one of the strangest phenomena of humanity; it is utterly destitute of proof." (Story of the Earth and Man, p. 317). Dr. Etheridge, examiner of the British Museum, said to Dr. George E. Post, in answer to a question: "In all this great museum there is not a particle of evidence of the transmution of species. This museum is full of proofs of the utter falsity of these views." Thomas Carlyle called evolution "the gospel of dirt." Ruskin said of it, "I have never yet heard one logical argument in its favor. I have heard and read many that are beneath contempt." (The Eagle's Nest, p. 256).

Prof. Zockler writes: "It must be stated that the supremacy of this philosophy has not been such as was predicted by its defenders at the outset. A mere glance at the history of the theory during the four decades that it has been before the public, shows that the beginning of the end is at hand."

Such utterances are now very common in the periodicals of Germany, it is said. It seems plain the reaction has commenced and that the pendulum that has swung so strongly in the direction of evolution is now oscillating the other way. It required twenty years for evolution to reach us from abroad. Is it necessary for us to wait twenty years more to reverse our opinions? Why may we not pass upon facts for ourselves without waiting the consensus of European scholarship, which is after all so subject to perplexing reversals? It makes plain people dizzy to attempt to follow leaders of opinion who change with every wind that blows across the ocean.

Mr. Haeckel said, "If we have to admit God at any one point as Creator, it is reasonable to admit Him at any other point; He may as well be admitted all along the line." This is consistent. The theistic and atheistic evolution, however, agree in saying that

man descended from the brute as to his body at least, and some even say that this descent for the whole of man will explain him. If you want to believe that your great grand-daddy was a monkey, I shall not fight with you, but don't tell me that mine was.

The Doctrine's Vital Part.

This doctrine as to man is the vital part of the whole theory, and in this all evolutionists are practically agreed, so that so far as their effect on Christian doctrine and the Bible fact is concerned, they may be all classed together.

It may seem to some so-called scholarship teacher in our high schools and normals today a sweeping statement for an ordinary evangelist to say that those who hold and teach the evolution theory of today—any theory of evolution which denies the account of creation as given in Genesis, is not of the higher scholarship, but only those who are in the sophomore period of their lives, which I did say and which I repeat with emphasis. It was remarked by one of your teachers that, " If I had spent two weeks in the laboratory of science I wouldn't have made a fool of myself that I did in talking on evolution of today." I want to put some of the so-called scholarship to test. It is not becoming a small sophomore, fishing with a pin hook after tadpoles in a small pond to put his faculties against men who have fished in the wide ocean of speculative theology and men of undaunted integrity and broad scholarship such as the entire ministry of today, who must by the standard of our various churches spend at least eight or ten years threshing over these same old questions, and who have come out of the fog and the dust; and men who have developed the highest faculty of the soul, the faculty of faith, and tell us in unmistakable terms, that the Bible stands the test and that these theories advanced today in our schools and colleges are the theories of twenty years ago.

SECTION XXXVII.

Witchcraft.

Witchcraft is the belief in the arts of magic assumed under the action of certain notions introduced by Christianity. The powers supposed to be possessed by the witches, and the rites and incantations by which they acquired those powers, were substantially the same as belonged to the devotees of the Greek Hecate, the Stirga and Venefica of the ancient Romans, and the Vala or wise woman of the Teutonic pagans. But when the knowledge of the one true God was introduced, it was natural that all supernatural powers not proceeding directly from the true God should be ascribed to a wicked spirit—the enemy of God, and man. They were associated with heresy, and those who practiced them must be in compact with the devil, and have renounced God and the true faith. To be a witch was in itself considered a sin and crime that filled the pious mind with horror. This feeling was first fostered by the Roman Catholic clergy, and then no less by Protestants; it rose to a frenzy that for four centuries filled Europe with the most shocking bloodshed and cruelty.

It appeared under the heads of Magic, Divination, Incantation, Auguries, Charm, Talisman, Ordeal, Fetichism, and Evil Eye. For a description of these heads, see any Encyclopedia.

The distinctive feature of witchcraft of Christendom was the theory of magical arts which it involved. It was supposed that an arch fiend and his legions of subordinate demons exercised a sway over the elements of nature, and also over the minds and bodies of men, except those who continued to be guarded by the faith and rites of the church, but they were not altogether exempt from diabolical annoyance. It followed that those persons who had the gifts of producing supernatural effects of any kind must derive their power from the devil, and were his acting agents. They coveted powers of fortune-telling, and of controlling the elements for the benefit or the hurt of an enemy which was intended to win back as many as possible of the souls that had been redeemed from the prince of darkness by the death of Christ; it was natural to conclude that the price one would demand for such a gift would be a renunciation of Christianity. Hence it came to be the established belief that, in order to acquire the powers of witchcraft, the person must formally sell his or her soul to the devil.

Originally magic was identical with the lowest form of religion, that is Fetichism, and this still prevails in heathen countries, believing that certain natural objects and rites had in themselves a mysterious power of producing wonderful effects; and the art of the magician consisted in the knowledge of these mysterious powers, and the skill to combine and use them to special purposes. The effects were not conceived as being produced by the interference of any conscious being—god or devil. The Hindus carry this notion so far that they represent some of their sages as practicing austerities and performing sacrifices and other rites, until they can control the gods. The higher kind of European magic in the Middle Ages was mixed with physical science. The scientific magician claimed that he could compel the occasional service of the arch fiend, and make inferior demons the involuntary slaves of his will. This theory gradually changed until the art of magic was thought to be the sole character of supernatural power of the devil. This transformation took place about the 13th century, in the lower forms of the magical art which constituted witchcraft, and was considered the special province of women who became the principal mediums of spiritualism; this is the form of witchcraft which is mentioned as follows, in Isaiah viii: 19-20: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Wizard is the masculine name, and witch is feminine. The living inquiring of the dead is what spiritualists claim to do. It is their god or form of worship; it is because there is no light in them. Paul in writing to Timothy (I. Timothy iv: 1.) refers to witchcraft and spiritualism as follows: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." While this has been revived in these latter times, yet it was practiced anciently. In I. Samuel xxviii: 1-19 we have the account of Saul seeking the witch of Endor and asking that Samuel be called from the dead. At God's command Saul had put the witches to death, but it is not the province of Christians, as revealed in the gospel, to put bad persons to death, but to save them from their wickedness. Paul says in Acts xiii: 38-39, "Be it known unto you therefore, men and brethren, that through this man (Christ) is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." There were twenty-five crimes in the law of Moses which were punished by death, and to be a wizard or witch was one of them. (See Leviticus xx: 7).

When witchcraft came to be prosecuted as heresy, woman was looked upon as suited to be the tool of the devil. The creed of

witchcraft grew to the belief in a carnal intercourse between witches and evil spirits. The devil was supposed to tempt them as a wooer, and the unholy compact was consummated in carnal fashion.

The bargain was usually in writing, signed with the blood of the witch. She had to renounce God and Christ (among Roman Catholics, also the Virgin Mary), in the form of renunciation of the devil in the formula of Christian baptism. A mark was impressed on some part of her body; this was one of the means of discovery employed by the witch-finders. The powers conferred by Satan on the witch were essentially the same as had always been attributed to sorcerers, exercising them by charms, incantations, concoctions, etc. Their power was exclusively to work evil—to raise storms, blast crops, render men and beasts barren, inflict pain on an enemy, or make him pine away in sickness, as the devil was permitted to do to Job. If a witch attempted to do good, the devil was enraged, and chastised her.

The witches and demons had stated meetings at night, called witch sabbaths. At the place of assembly, the arch-devil, in the shape of a large goat, with a black human face, sat in a high chair, and the witches and demons paid homage by kneeling to him, and kissing his posteriors. Each witch usually had a demon-lover who came to fetch her. After eating and drinking they danced to music played on a bagpipe. The revel concluded with obscene debauchery. They returned to their respective homes; and the husband was kept from knowing of the wife's absence by placing a substitute in the bed, which he mistook for her. This certainly fulfills the predictions of Paul before quoted, recorded in I. Timothy iv: 1-3; also II. Timothy iii: 6; as follows: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron: forbidding to marry. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts." These passages so completely fulfil Paul's statements that they need no further comment.

The persecutions for witchcraft form one of the most deplorable episodes in human history. They show what relentless cruelty human nature is capable of under the influence of a fanatical delusion, and also how little reliance is to be placed in the concurrence of any number of witnesses when an extensive excitement prevails on a subject involving the sentiment of wonder. It has been said, "Convince a man against his will, and he will be of the same opinion still." Fostered chiefly by the proceedings against heresy, the popular dread of witchcraft had been on the increase for several centuries, and numerous executions had taken place in various parts of Europe. At last, Innocent VIII., by his celebrated bull issued in 1484, gave the full sanction of the church to the prevalent notions regarding sorcery, and charged the inquisitors and others

to discover and put to death all who practiced these diabolical arts. This is the beginning of the witch-mania. This bull was enforced by a bull of Alexander VI. in 1495, of Leo X. in 1521, and of Adrian VI. in 1522, each adding strength to its predecessor, and the whole serving to increase the agitation of the public mind upon the subject. The results were dreadful. A panic fear of witchcraft took possession of society; every one was at the mercy of his neighbors. If any one felt an unaccountable illness, or pain in any part of his body, or suffered any misfortune in his family affairs; or if a storm arose and great damage was done on sea or land; or if cattle died suddenly; in short, if any event, circumstance, or thing occurred out of the ordinary routine of daily experience, the cause was laid to witchcraft. To be accused was to be doomed; for it rarely happened that proof was wanting, or that condemnation was not followed by execution. If the accused did not at once confess, they were shaved and examined for devil marks; any strange mark was considered sufficient evidence. Failing in this, torture was applied, and many confessed to escape farther torture; and then they were led to execution.

In Bamberg, Germany, 600 fell victims to the delusion in about four years, and 900 in Wurzburg. In Lindheim a twentieth part of the population was sacrificed in the same space of time. In Geneva, in three months (1515), 500 persons were burned. In Como 1000 were burned in one year (1524), and 100 per annum for several years afterward. In France, in about 1520, fires for the execution of witches blazed in every town; and throughout the century, parliaments were incessantly occupied with witch trials and enactments against them.

In England and Scotland the witch mania raged later than on the Continent, but it was but little if at all less virulent. The statute of Elizabeth, in 1562, first made witchcraft a crime of the first magnitude; and the acts of James VI., in the first year of his reign defines the crime still more minutely, and states the penalty of death to every one who should be convicted. In a few years the delusion became an epidemic frenzy, devastating every corner of England. Wretched, infirm and impotent creatures, pelted and persecuted by all the neighborhood because the farmer's cart had stuck in the gateway, were the poor unfortunates who were selected to undergo the tortures sanctioned by law. These tortures were so severe that no one would have thought of inflicting them on the vilest murderers.

The era of the long Parliament was that, perhaps, which witnessed the greatest number of executions for witchcraft. 3000 persons are said to have perished during the sittings of that body by legal executions, independently of summary deaths at the hands of the mob. Witch-executions, however, were continued with nearly equal frequency long afterward.

Chief-justices North and Holt were the first individuals occupy-

ing high places who had the good sense and courage to set their faces against the continuance of this delusion in 1694. Executions, however, continued for some years to be still common. In Scotland, witchcraft as a crime was first made legally punishable by an act passed in the reign of Mary in 1563. James VI., in 1590, made a voyage to Denmark to bring home his bride, the princess Anne. On the voyage in returning there was a great storm at sea. This was laid to the witches, and 30 persons were executed on the Castle-hill of Edinburgh. As the spirit of Puritanism gained strength the opposition to witchcraft increased. From this time the clergy were the great witch-finders in Scotland. The popular frenzy seems to have exhausted itself by its own virulence in 1661-62. After this the delusion only burst out into a momentary flame. The number of victims in Scotland has been estimated at upward of 4,000.

In New England the witchcraft mania raged with intensity. As in Scotland, the clergy were the prime movers. Cotton Mather, in his writings on the trial and execution of witches, shows a degree of fanaticism and blind cruelty that is almost incredible. And Samuel Parris, a minister of Salem, made use of the popular feeling to gratify his spite at individuals. In 1692 the Salem tragedy, executions, torturings, and imprisonments, rose to such height as to be no longer endurable. A complete revulsion of public feeling took place, and the delusion was broken.

Dr. Sprenger computes the number of persons who have been burned as witches during the Christian epoch at 9,000,000. Throughout the Middle Ages it is doubtful if one person could have been found who doubted the reality of witchcraft. It was not till the middle of the 16th century that any one had courage to raise his voice against the delusion. The first was J. Weir, a physician of Germany, in 1563. He was followed in 1584 by Reginald Scot, a learned person, almost beyond all of the English at that time. The delusion was still in the ascendant, and multitudes defended it, who branded the skeptics as Seducees. At last the world awakened from the horrid nightmare; the feelings of the humane were shocked by the continued butchery, and the more intelligent questioned, if not the existence of witchcraft, at least the evidence on which the accused were condemned. Advocates took courage to defend reputed witches, and the frenzy gradually subsided all over Europe. Individual cases occurred later on the continent than in Britain. Perhaps the latest instance of a judicial execution for witchcraft occurred in 1793, in the grand duchy of Posen. The laws against witchcraft were formally repealed in England in 1736; and in Austria in 1766.

The cessation of judicial proceedings did not all at once put an end to popular outrages on supposed witches. Not longer ago than 1863, a reputed wizard was drowned in a pond at the village of Hedingham, in Essex.

The belief in magic or sorcery continues in the ignorant and degraded all over the world. The priest of Buddhism is merely a wizard; and witchcraft is as common through Africa today, as it was in Europe in the 17th century, under forms ludicrously similar.

SECTION XXXVIII.

Tribulations.

All mankind have their afflictions. We read, "Man is born unto trouble, as the sparks fly upward;" again, "Man that is born of a woman is of few days, and full of trouble." (Job v: 7; xiv: 1). The character of trouble depends upon physical, moral and spiritual conditions; also on environment. We will divide this subject under four heads.

I. Tribulations of Christians.

We read, "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Psalm xxxiv: 17, 19. The Psalmist said, "Before I was afflicted I went astray: but now have I kept thy word. It is good for me that I have been afflicted; that I might learn Thy statutes." Psalm cxix: 67,71. Paul said, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." II. Corinthians iv: 17-18. We read in II. Thessalonians i: 4-6, "We glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure: which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you." Again Paul said, "We glory in tribulations; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit,

the redemption of our body. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." We see by the foregoing that while the Christian abides in Christ, he is insured in all the trials of this life; yea, more than this, all of his tribulations are blessings in disguise, and will greatly enhance his crown of rejoicing in the glory world.

John, the beloved, was permitted to enter into heaven; and among the things he saw and heard he made the following record: "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, Who are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Dear Brother and Sister, there is great danger of our compromising to avoid the tribulations incident to the Christian life, and thus lose our crown. Christ forewarned us of this in the following passage: "He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended." Matthew xiii: 20-21. It is an awful offence to backslide, and terrible consequences follow as stated in the following

passage: "After thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile." Romans ii: 5-9. The doom of the impenitent sinner will be dreadful, but more awful to the backslider, as stated in the following passage: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." II. Peter ii: 20-21.

II. Tribulations of Sinners.

The tribulations of people who are absorbed in secular affairs and worldly pleasures, may seem to have great success, and have much enjoyment, being richly attired and faring sumptuously, like the rich man, in Luke xvi: 19, and like him their tribulation will come as a judgment. The antediluvians were of this class. The children of God, called "the sons of God saw the daughters of men (worldly women) were fair; and they took them wives of all which they chose." This led to the condition expressed in the following passage: "They bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And the Lord said, I will destroy man whom I have created from the face of the earth." Genesis vi: 4-7. We see that it was the improper relations of the sexes which led to the wickedness, and God's judgment of the flood.

The country about Sodom and Gomorrah was fertile "as the garden of the Lord." But the people "gave themselves over to fornication and going after strange flesh." Jude 7. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Genesis xix: 24-25. In the lxxiii Psalm we have a description of the prosperity of wicked men, and their tribulation, as follows: "For I was envious at the foolish, when I saw the prosperity of the wicked. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them

as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression; they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors."

The highest authority in the Jewish nation gave sentence to put to death the Savior of men, and influenced the masses of the people to demand his crucifixion. This was a national crime, and the penalty fell upon the Jewish nation. It was the most wicked act ever committed by any people. Forty years after this their tribulation came upon them which has never been equalled by any nation. Their beautiful temple was completely demolished, and city destroyed, and the following statement of Jesus was fulfilled: "There shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi: 23-24. Again Jesus said, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matthew xxiv: 21-22. We do not understand that this prediction would exceed the torments of the damned. But it is the greatest national tribulation that has ever been [illegible] nation, extending over [illegible] years, and it has [illegible]. Such [illegible] were in Judea, [illegible] See Matthew xxiv: [illegible] and [illegible] In like manner [illegible] at the time of the flood; and [illegible] before the fire [illegible] from [illegible] and the [illegible] apparently were [illegible] was upon them [illegible] and [illegible] Matthew [illegible] as it was in the [illegible] they said, [illegible] and destroyed [illegible] the [illegible] in the [illegible] they [illegible]

always in this life, and never as an ultimatum. The judgments for national sins fall upon the nation, always in this life. Ananias and Sapphira were stricken by instant death for lying to God. Our nation was deluged in human blood for the crime of slavery; and like the Egyptians for enslaving the Israelites, the families were visited with death. The penalty is at present suspended over this nation for the crime of licensing the traffic in alcoholic liquors. It is a national crime, and we may avert the penalty by putting away the crime. We are slow to learn that God is just and rules over nations. We read in Psalm lxxxix: 14, "Justice and judgment are the habitation of Thy throne."

III. Tribulation before Christ's Second Coming.

Christ informed us that certain things shall take place just before His return to this earth; and "when ye shall see all these things, (we should) know that it is near, even at the door." (See Matthew xxiv: 33; Mark xiii: 29; and Luke xviii: 31). In the following passages He called attention to these things: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Matthew xxiv: 7-8 "For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows." Mark xiii: 8. "Then said He unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." Luke xvii: 10-11.

1. These three witnesses testify that Jesus informed them that there would be conflict among the nations before His coming. The talk of peace. and the holding of peace conventions simply shows what should be the attitude of the nations towards each other; but the selfishness and greed of men and nations is such that the sword will never be put into its scabbard, and the cannon's roar be hushed until this world is made new, and under the reign of Him who is styled "The Prince of Peace." At present the more talk there is of peace, the greater is the preparation for war.

2. There shall be famines. Famines in recent years have been unusually severe and numerous. We note the recent great famine in India, and another in China.

3. There shall be pestilences. New diseases which baffle the doctors prey upon the human family.

4. There shall be earth-quakes in divers places. We think there never were so many earthquakes recorded in the same length of time as there have been since the severe one on April 18, 1906, on the Pacific coast.

These have been reported "in divers places." Some of them

were very severe. Among these we note those at San Francisco, Valparaiso, Kingston, and in Maryland, July 1, 1907. There were many smaller shakes during the year, reported at different places, two in June on the Pacific coast. God could make a world that would never quake; and being omniscient, He knows when and where these will take place. We read in the Scriptures of truth: "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but Thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail." Hebrews i: 10-12. The earth has "waxed old." And we think that the internal fires are taking in folds, as a vesture, and the fissures often produced by an earthquake indicate that it is being folded up. But this earth will never be destroyed by earthquakes; but it will be melted with fervent heat, and the works which are in it "shall be burned up." The four things to which we have called attention, viz., conflict among nations, famines, pestilences, and earthquakes, are named as indicating that it is near the time of the second coming of Christ. Matthew and Mark declare, "These are the beginning of sorrows." Matthew, Mark, and Luke, recording the teaching of Jesus say, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew xxiv: 29-30. "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory." Mark xiii: 24-26. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke xxi: 25-27. On the testimony of the witnesses, we submit the case for a verdict of the readers.

IV. The Great Tribulation Which will Follow Christ' Second Coming.

"Behold, He (Christ) cometh with clouds; and every eye shall see Him, and they also which pierced him: and all kindreds of the earth shall wail because of Him. Even so, Amen." The greatest

tribulation any single nation endured was that of the Jews at the destruction of Jerusalem, already noticed; but in this great tribulation following the coming of Christ, "all kindreds of the earth shall wail." Reference is made to this in different parts of the Scriptures. Paul says, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gosple of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when he shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." II. Thessalonians i: 6-10. The coming of Christ will be a glorious event for the saints, but this will be followed by awful dismay to those persons who obey not the gospel of our Lord Jesus Christ. And the final outcome to them will be everlasting punishment, which will follow the "Judgment of the wicked." (See section xli). For "the great tribulation," see "Last Plagues," in section xxiii; and Christ's Second Coming, in section xxxi.

SECTION XXXIX.

The Dead.

To the question, What has death to do with church history? we answer, It has much more to do with the church than is wise or proper. For there are many dead members in the churches. Dead men preach, pray, and sing. A church with fifty members, all alive, is much stronger than a church with a thousand members, nine hundred of them dead; for the dead members counteract the influence of the one hundred live members.

What is death? It is not to be unconscious. We will let the Scriptures answer the question. Paul says, "The wages of sin is death." Hence, when a man sins, he dies. God said to Adam, (Genesis ii: 17), "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Adam died in the day that he ate the fruit of that tree. It is not as in the margin, "dying thou shalt die." This absurdity is not in the Revision. Paul says, "Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." In this passage we are informed that death passed upon all men; and that was because all have sinned.

Man Retains Consciousness When Out of the Body.

Paul speaks of a person who was caught up into Paradise, and heard unspeakable words. But he did not know "whether he was in the body, or out of the body." (II. Cor. 12: 3, 4). Paul certainly believed that a person could be "out of the body," and at the same time be in Paradise, and hear what was said.

When the body dies, Solomon says, "Then shall the dust return to the earth as it was and the spirit shall return unto God who gave it." (Eccl. 12: 7). Yet materialists try to make it appear that the spirit goes into the grave with the body, or claim that it does not retain consciousness when out of the body. In Ecclesiastes 9: 5-10, we read, "The living know that they shall die but the dead know not anytihng, neither have they any more reward;.. neither have they any more a portion forever in anything that is done under the sun. Go thy way, eat thy bread with joy...Live joyfully with the wife whom thou lovest all the days of thy vanity:

for that is thy portion in this life.. For there is no work, nor device, nor knowledge, nor wisdom, in the grave '

Materialists often quote the statement that " the dead know not anything." To take this statement abstractly from its connection, it would prove their theory. But to read it with its connections, we see that it relates to the temporal things of this life, concerning which " the dead know not anything, neither have they any more a reward." To apply it to a future state it would exclude the possibility of future rewards. And this materialists themselves do not believe. The passage with all of its connection has exclusive application to this life. To put any other construction to it would make it contradict all of those passages which speak of future rewards to the saints. Let me insert it again: " The dead know not any thing, neither have they any more a reward." The materialists' interpretation would make death an eternal sleep, and all rewards ended. But the connection explains it by saying, " That is thy portion in this life." We all believe that " there is no work, nor device, nor knowledge, nor wisdom in the grave." But there are many passages which speak of man as being in a conscious state after the body dies; some of these we have given, but we will add a few more. John says, "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14: 13). This passage cannot be reconciled to the theory of the unconscious state of the dead. The Greek word makarioi in the New Testament is rendered happy six times, and forty-four times it is rendered blessed. It is never applied to anything but living, conscious persons. If persons in an unconscious state were specially blessed, then it would be a misfortune to awaken them to consciousness. And as the materialists believe that at the general judgment the wicked will be deprived of conscious existence, then instead of being punished they would be blessed for their wickedness by being deprived of consciousness. Paul sounded the note of victory when he said, " I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor thing to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Love only exists in conscious beings. And the apostle was persuaded that neither death nor any other power would be able to separate us from " the love of God, which is in Christ Jesus our Lord." Hence consciousness is retained after death. And when the voice from heaven said the dead were " blessed," they must have had conscious existence.

We have given a number of passages which speak of spiritual death by sin, and we repeat that there is nothing but sin that will cause the death of the spirit. And we call attention to the fact that when the spirit is dead it still retains consciousness.

What is Death?

The error of materialists is largely the result of putting a wrong meaning to the term death. They assume that it means an unconscious state. But the Bible gives a different meaning to the word. Death is the cessation of life. Death of the spirit is the cessation of spiritual life. Death of the soul is the cessation of the soul in performing its functions in relation to God. Death of the body is the cessation of physical life. When the body dies, it goes to decay; but consciousness is not lost, because the soul still lives after the body is killed, which we proved by Christ and the apostles, and consciousness is in the soul.

The following passages prove that the word death does not mean to be void of consciousness:

1. "Through the offence of one many be dead." (Rom. 5: 15). This multitude of dead persons certainly retained consciousness.

2. "How shall we that are dead to sin live any longer therein?" (Rom. 6: 2). None will deny but what those persons who are dead to sin are in a conscious state.

3. "He that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him." (Rom. 6: 7, 8). This is a blessed death, and a happy conscious life while dead.

4. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. 6: 11). This is an important death, which results in a blessed life, and there is consciousness in both conditions. Hence death does not mean unconsciousness.

5. "You hath He quickened who were dead in trespasses and sins." (Eph. 2: 1). These were conscious when dead.

6. "Ye are dead, and your life is hid with Christ in God." (Col. 3: 3). These were dead and alive at the same time and retained consciousness in both conditions.

7. "She that liveth in pleasure is dead while she liveth." (I. Tim. 5: 6). This class are alive where they ought to be dead, and dead where they ought to be alive.

8. "We know that we have passed from death unto life." (I. John 3: 14). A happy change, yet conscious while dead.

9. "We were dead in sins." (Eph. 2: 5). This state of dead persons is a lamentable condition, and when passed is looked back to with abhorrence.

10. "And you being dead in your sins." (Col. 2: 13). This is a bad state to be in. While sin produces death it never produces unconsciousness.

We are told that these passages refer to spiritual death. Very true. They certainly teach us that the spirit retains consciousness when dead. There are other passages which prove that the spirit is conscious when dead. And it makes no difference whether in

this life or in the future state of existence. We will introduce a few cases of persons whose bodies had died and yet they were living.

Abraham, Isaac, and Jacob died and were buried in the cave of Machpelah. After they had been dead about 1,700 years Christ "put the Sadducees to silence" (Matt. 22: 34), by saying, "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and of Isaac, and of Jacob? God is not the God of the dead, but of the living" (Matt. 22: 31, 32). If all there was of Abraham, Isaac, and Jacob was dead, then God was not their God: but as He was their God, therefore Abraham, Isaac, and Jacob were still living. The Sadducees were materialists even denying the doctrine of the resurrection. And Christ in proving the resurrection represented Abraham, Isaac, and Jacob to be alive: for if they were not alive they could not be resurrected. Should the dust and fluids which composed the bodies of these patriarchs be made into living men, they would not be Abraham, Isaac, and Jacob, having no living connection with them; but would be other men made out of their dust and fluids. Both the Pharisees and Sadducees were sensible enough to see this point made by Christ. Hence it is recorded, "That he had put the Sadducees to silence" (Matt. 22: 34), by proving that Abraham, Isaac, and Jacob were still living.

"Moses..died in the land Moab, according to the word of the Lord." Deut. 34: 5). Please notice that his death was according to the Word of the Lord. Then we read in Joshua 1: 1,2, "The Lord spake unto Joshua..saying, Moses my servant is dead." If we deny that the Lord said, "Moses is dead," we can deny that He said anything that is recorded in the Bible. About 1500 years after the death of Moses, he appeared on the mount of transfiguration talking with Jesus in the presence of Peter, James, and John. This fact is recorded by Matthew 17: 3; Mark 9: 4; and Luke 9: 3. Materialists admit that Moses did appear on the mount, but attempt to make it appear that he did not die. "Neither will they be persuaded though one rose from the dead."(Luke 16: 31).

Endless Life.

God alone can restore men who are dead to life. He says: "Not by might, nor by power but by my Spirit, saith the Lord of hosts." Christ says, "It is the Spirit that quickeneth." Paul says, "The Spirit giveth life." Spiritual life is accomplished by being "born of the Spirit." The human responsibility is placed upon dead men, to repent, and believe the truth; on these simple conditions the Spirit of God restores us to spiritual life. In I. Corinthians 1: 21, we read: "It pleased God by the foolishness of preaching to save them that believe." It appears to be foolishness to those persons who considered themselves wise. But in fact, it is the "wisdom of God."

Jesus emphatically says, "Verily, verily I say unto you, He that heareth my words, and believeth on Him that sent Me, hath everlasting life." (John 5: 24). This is life in present possession, "not shall have," but "hath everlastinglife." If there is an intermission of life from the time of the death of the body until its resurrection, as claimed by materialists, then this life is not everlasting. There are several other passages of the same import.

Christ has very positively stated the continuation of this life in the following passage: "Whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11: 26). We know that our bodies will die; hence in this passage Christ is not speaking of the body, but He is speaking of the spirit and soul which are the more important parts of man which dwell in our bodies, called "our earthly house (which will be) dissolved." (II. Cor. 5: 1), or decay. "Then shall the dust return to the earth as it was: and the spirit to God who gave it." (Eccl. 12: 7).

The Place and Condition of Departed Souls.

Christ said, "The beggar died and was carried by the angels into Abraham's bosom; the rich man also died, and was buried, and in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off,..and said, Father Abraham; have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said,..between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot, neither can they pass to us." (Luke 16: 22-26).

This is Christ's description of the condition of men after death. The rich man cannot personify the Jews and the beggar the Gentiles as some have claimed, for in this case the gulf would exclude the possibility of the conversion of the Jews, and thousands of them have been converted. The literal interpretation of this is what the Jews believed. Hence if Christ meant something else He practiced deceit, by confirming them in their belief. All of Christ's illustrations were taken from what were or might be facts. Hence there can nothing be gained by claiming this to be a figure, for the figure itself must be a fact in harmony with all of Christ's illustrations. Hence the conclusion is irresistible, that Christ in this account of the rich man and the beggar has given us the condition of men after death. This will become more apparent by consulting Josephus, the Jewish historian, who was cotemporary with Christ. He was not a Christian, but he was a Jew, and gave their belief. He said, "Hades (is a place) wherein the souls of the righteous and unrighteous are detained..In this region there is a certain place set apart, as a lake of unquenchable fire whereinto we suppose no one hath hitherto been cast, but it is prepared for a day afore determined by God, in which one righteous sentence shall

deservedly be passed upon all men; when the unjust..shall be adjudged to this everlasting punishment,..while the just shall obtain an incorruptible and never-fading kingdom. These are now indeed confined in Hades, but not in the place where the unjust are confined..They wait for the rest and eternal new life in heaven, which is to succeed this region. This place we call the bosom of Abraham..The unjust are dragged..into the neighborhood of hell itself, and do not stand clear in the hot vapor;..and in effect (are) punished thereby; not only so, but they see the place of the..just, even thereby are they punished; for a chaos deep and large is fixed between them, insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it."

We notice that Christ and Josephus teach the same things, without using the same words. 1. Both represent the just and the unjust to be in Hades after death; 2. That they possessed consciousness; 3. That the unjust suffered pain; 4. That the just were in part called Abraham's bosom; 5. That they could see each other. 6. That there was a great gulf between them, so that they could not pass from one to the other.

The Soul of Christ was in Hades after His Death.

In Psalm 16: 10, we read, "Thou wilt not leave my soul in Hades; neither wilt thou suffer thine Holy One to see corruption." Peter applied this to Christ, stating, "David is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet..spake of the resurrection of Christ, that his soul was not left in Hades, neither did his flesh see corruption." (Acts 2: 29-31).

In I. Peter 3: 18, 19, we read, "Christ..being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison." The prison here is Hades, where Christ went when He was put to death in the flesh. It can have no other application from the fact that the sacred Scriptures inform us that His soul was at that time in Hades. Those ancients to whom he preached were saved through Christ, which to them was to come. He presented himself to them in Hades as their Savior who had come, and died to redeem them.

We notice that Peter calls the departed to whom Christ preached after He was put to death in the flesh, spirits. Josephus calls them souls. We have proved that the soul and spirit are not identical. Hence as one calls them souls and the other calls them spirits we conclude that the spirit and soul were still united after the body was dead. In Hebrews 12: 23, we read of "the spirits of just men made perfect." Then in Revelation 6: 9, 10, we read of "the souls of them that were slain,..(which) cried with a loud

voice." These souls and spirits were men after their bodies had died. But to make the soul and spirit identical we make the Bible contradict itself. See I. Thessalonians 5: 23, where spirit and soul are named as distinct parts of man's nature. And in Hebrews 4: 12, we are informed that "the word of God..(divides) asunder the soul and spirit." Hence where the terms soul and spirit seem to be used interchangeably, as in the passages to which we have referred, it is because the persons have both souls and spirits, and using one name includes both, being united in one person.

The word Paradise is supposed by some to mean heaven. This is a mistake. The word designates a park or garden—a place of delight. The Greek translators of the Pentateuch call the Garden of Eden paradeison.

The repenting thief went from the cross to Paradise where Christ was on the day of crucifixion. As Christ went to Hades, the portion to which they went in this instance was called Paradise. (Luke 23: 43).

Paul knew a man, evidently himself, who was "caught up to the third heaven," also called "Paradise." (II. Cor. 12: 2, 4), i. e., a place of delight.

At the time of Christ's ascension the souls of the just were transferred from Hades to heaven. In Ephesians 4: 8, 9, we read, "When He (Christ) ascended up on high, He led captivity captive, (or a multitude of captives)..He also descended first into the lower parts of the earth." He descended into Hades, already noticed; in this passage it is called "The lower parts of the earth." He led up on high a multitude of captive souls whose bodies for the time being were in captivity by death.

Jesus Ascended into Heaven.

When Jesus ascended from the mount of Olivet, an angel said: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1: 11).

In John 13: 3, we read, "Jesus..came from God, and went to God."

Jesus said, "A little while, and ye shall not see Me: and again, a little while and ye shall see me, because I go to the Father." (John 16: 16). In a little while Jesus would go to the Father, and then they would not see Him and again these disciples would die and their spirits would go "unto God who gave them." Then they would see Christ again.

Stephen "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God and Jesus standing on the right hand of God." (Acts 7: 55).

These passages are conclusive proof that Jesus ascended into heaven, leading a multitude of captives.

Christians go into Heaven when their Bodies Die.

Jesus said, " If any man serve Me, let him follow Me; and where I am there shall also my servant be." (John 12: 26). Jesus is in heaven, and his servants shall be with Him in heaven.

Just before Christ's departure He prayed, " Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold my glory." (John 17: 26). For the disciples to be with Christ and see His glory, they must go to heaven where He is.

When Stephen was dying, and saw " Jesus standing on the right hand of God " in heaven, he prayed, " Lord Jesus, receive my spirit." (Acts 7: 59). We cannot doubt that this prayer was answered.

Paul said, " For to me to live is Christ, and to die is gain. I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." (Phil. 1: 21, 23). Paul believed for him to die and depart he would be with Christ, which was far better than having Christ here. These passages conclusively prove that when the bodies of the saints die, their souls go to heaven.

The Final Estate of the Saints.

We are informed that these saints will return into the air with their descending Lord, accompanied by an innumerable number of angels. In Jude 14, we read, " Behold, The Lord cometh with ten thousand of His saints." Angels are not called saints. Again we read, " The Lord my God shall come, and all the saints with Him." (Zech. 14: 5). Jesus said, " The Son of man shall come in His glory, and the holy angels with Him." (Matt. 25: 31). In I. Thessalonians 3: 13, we read of " the coming of our Lord Jesus Christ with all His saints." If the saints are not with Christ they cannot come with Him. Paul says, " Them also which sleep in Jesus will God bring with Him." (I. Thess. 4: 14). Their bodies sleep in their graves, but these living persons, God will bring with Jesus. " For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive,.. shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I. Thess. 4: 16, 17). Here we have brought to our notice the resurrection of the bodies of the saints together with those who will be alive at that time ascending into the air to meet their descending Lord, who brings with Him " the spirit of just men made perfect." (Heb. 12: 13). And the saints, coming with Christ, will be reunited with their resurrected bodies in the air.

In view of the liability of those bodies which have been dead a

long time, and become decomposed, and possibly entered into thousands of different forms, of plants, trees, animals, and men, " some man will say, How are the dead raised up? and with what body do they come? (Paul answers) Thou fool,..thou sowest not that body that shall be, but God giveth it a body as it hath pleased Him." (I. Cor. 15: 35-38).

To hold to the theory that the resurrected body must be composed of the same particles that composed the body at death, then, where cannibalism prevails, different persons would claim the same particles of matter; and others would have very emaciated bodies, and if the supply must be made from what had formerly been a part of their bodies, then some of those particles would be likely to have entered into the composition of other bodies. Hence the importance of the revelation, that " thou sowest not that body that shall be," i. e., the resurrected body is not the body that died. " But God giveth it a body as it hath pleased him." But we are asked, Does not the word resurrect imply raising the same particles that we put into the grave? We answer, No. We say that we have the same body that we had forty years ago, yet it is not composed of the same particles.

The resurrected body will be very unlike the present. It will be " Like unto Christ's glorious body."(Phil. 3: 21). Perhaps as Christ appeared on the Mount of Transfiguration, or as John described his appearance as he saw Him on the isle of Patmos.

Whereas any event of a long life is liable to come into our mind at any time, hence it is said that we do not absolutely forget anything. If it was possible to store away in the cells of our brain all the incidents that come to our notice during a long life, and retain them, then when our bodies including brain were decomposed, if there was no other part of our being, there could be nothing of memory left. And the resurrected body could have no knowledge of the former self, for virtually, it would be a new created being. With this view death would be an eternal sleep.

The Souls and Bodies of the Wicked After Death.

At the time of the resurrection of the saints, there will be no change of the souls and bodies of the wicked who have died. The revelator says of the righteous: " They lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished..Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." (Rev. 20: 4-6). This makes it plain that the rest of the dead will not be resurrected until the thousand years are passed, and their souls will remain in Hades. After the thousand years are passed the wicked will be summoned to judgment. John said when he saw this scene in vision: " Death and Hades gave up the dead which were in them; and they were judged every man

according to their works. And death and Hades were cast into the lake of fire. This is the second death." (Rev. 20: 13, 14).

Death will deliver up their bodies from their graves, and Hades will deliver up their souls. This makes it plain that souls of the wicked remained in Hades until the time of final judgment. Josephus locates this lake of fire where the wicked will be cast in Hades, near where their souls are now confined. He said, "It is prepared for a day..when the unjust..shall be adjudged to this everlasting punishment." The statements of Josephus are in perfect accord with the statements of Christ and John.

As the punishment will be in proportion to the demerit of each person (see II. Corinthians 5: 10) therefore merely to deprive of consciousness cannot be the punishment of the wicked. This would be the greater relief to the more wicked persons who deserve the greater punishment.

And to become unconscious is not to be dreaded by wicked men. In fact many suffer so much in this life that they commit suicide to end their sufferings and existence. Hence, as this theory is advanced, suicides are multiplied. But men would not be likely to commit the crime of taking their own life if they believed that they would be consigned to "hell fire" as Christ taught in Matthew 18: 9. We believe that the advocacy of this theory is a factor which results in the multiplicity of suicides.

Does the Bible Teach Eternal Punishment?

It has been thought by some that endless punishment for the sins of this short life is too severe a penalty. We reply that a single act may deprive us of sight so that we would be compelled to grope our way in darkness the remainder of life.

It seems to us that the sin of our first parents was a small thing. But most dreadful consequences have followed. We read in Romans 5: 19, "By one man's disobedience many were made sinners." All the descendants of Adam are brought into this world with depraved natures. The first born was a murderer, the second in birth was murdered, and a large proportion of the human family have been killed by men; and the end is not yet. Men go out of this life with murder in their hearts, and blasphemy on their lips. God alone can tell what the punishment should be of him "who hath trodden under foot the Son of God..and hath done despite unto the Spirit of grace." (Heb. 10: 29). Some of these are called moral men; they have had their birth and education in a Christian community. In God's Word we have the strongest terms found in human language to express the endless duration of the punishment of the wicked. Christ says, "If thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." (Matt. 18: 8). If there

should come a time in which this fire should cease to burn, then it would not be everlasting. And as the point in the passage is the punishment of the wicked, therefore the everlasting fire implies endless punishment.

In Revelation 14: 11, we read that "the smoke of their torment ascendeth up forever and ever." If their torment should come to an end, then there would be no smoke of their torment to ascend up forever. Hence there will be no end to their torment. In Revelation 10: 6, we read of God "who liveth forever and ever." Hence, the smoke of their torment ascendeth up as long as God shall live.

Christ speaking of hell says, "Where their worm dieth not, and the fire is not quenched." (Mark 9: 44). The unquenched fire carries the idea of continued suffering. To say that when the fire has consumed the fuel it will cease to burn destroys the figure. For the fire not being quenched indicates that it will continue to burn. And the continual burning of the fire would be without significance in the absence of suffering. "And their worm dieth not." Please notice that it is not a fire worm, or the worm, but it is "their worm" which does not die. Does not this clearly represent their guilty conscience, which will be like the continual gnawing of a worm? The wicked man is out of harmony with God, and of God's design in His creation, consequently he is out of harmony with himself, and his environments: this we apprehend will be very largely his punishment. God says, "Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him." (Isa. 3: 11). Again in Isaiah 48: 22, we read: "There is no peace, saith the Lord, unto the wicked." In this life they are expecting to improve their condition; in the future we believe that there will be no hope of improvement. This of itself will be a source of torment.

In Matthew 25: 41, 46, we are informed that Christ will say, "Depart from me ye cursed into everlasting fire which is prepared for the devil and his angels." "These shall go away into everlasting punishment: but the righteous into life eternal." The words eternal and everlasting are from the Greek word aionion. There is no word in any language which more strongly expresses duration that will never end. The Greek word aion, which is another form of the same word, indicates an age, but the word in this passage is aionion which means endless. To be endlessly deprived of conscious existence is not endless punishment.

Materialistic Theory of Man After Death.

Man dies, he ceases to breathe. In time he becomes dust and fluids, or he is cremated, and becomes ashes, smoke, and vapor. "He knows nothing." (Eccl. 9: 5). "His thoughts perish." (Ps. 146: 4). God gathers these ashes, smoke and vapor, and forms them

into a living man. This man could have no knowledge of his former self. He is virtually another man. He is brought to the judgment to give an account of the deeds done by the former man. But he knows nothing of the former man or his deeds. Is it not evident that any punishment inflicted upon this man for the deeds of the former man would be unjust? But to mitigate the punishment they deprive him of consciousness. If this is punishment, it is unjust. And rewards of merit for deeds done by the former man of which he could have no knowledge is not less absurd.

The Second Death.

"And the sea gave up the dead which were in it; and death and Hades delivered up the dead which were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Revelation xx: 13-15. The first death of the soul is the death by "sin (which) hath reigned unto death." The second death is endless punishment. "And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night." The characters who are named in the following passage will be doomed to this torment: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Revelation xxi: 8.

SECTION XL.

The Millennium.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Revelation xx: 1-10.

In this passage we are told that an angel will come down from heaven, and lay hold on the Devil, and cast him into the abyss, and shut him up, so that he should deceive the nations no more during a thousand years. At the end of this period he will be loosed from his prison, and make his last effort to deceive the nations, and will instigate a decisive battle; and the devil who deceived them who fought under his leadership, will be tormented forever and ever in a lake of fire and brimstone, where the beast and false prophet are. We think Mohammed was a false prophet, and he has had a vast number of followers, we think that the

beast is the leader of the apostate church. (See section xv). Verse 4. Had not worshipped the beast neither his image, neither had received his mark upon their foreheads—had not worshipped the Roman pontiffs, neither the principle of papacy, neither had rendered allegiance to the pope and the principle of popery. They (the saints) lived and reigned with Christ a thousand years. Verse 5. But the rest of the dead lived not again until the thousand years were finished. These are very plain statements and would need no comment if some persons had not attempted to prove that all the dead will be resurrected at one time. They argue that the book of Revelation abounds in symbols and we cannot understand what it means. We admit that the book contains many symbols, but we believe every statement has definite meaning, and we cannot conceive that a thousand years is a symbol. Then they tell us that the word resurrection is not only applied to the body but also to the salvation of the soul; very true. But if this passage is applied to the salvation of souls, it would make the salvation of the blessed and holy to take place a thousand years before the others, should they ever be saved. Then they tell us that Jesus informs us that both the righteous and wicked will be revealed at the same time. They refer to the following passage: " The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v: 28-29. In this passage Jesus did not say that both classes would be resurrected at the same hour, neither is there such a statement found in the Bible. We read in I. Corinthians xv: 22-24, " As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming. Then cometh the end." In this passage the question of the resurrection is divided in three divisions: 1. Christ, the firstfruits. 2. They that are Christ's at His coming. 3. Then cometh the end. This in Revelation xx: 5 is at the end of the thousand years. The statement, "Every man in his own order " indicates that there are at least two orders of men in the resurrection, one at Christ's coming, and another at the time of the end.

The resurrection of our bodies is a great mystery upon which we have no knowledge outside of the revelations in the Scriptures. And these statements are differently interpreted. One class claims that there is no conscious existence between death and the resurrection; and at the time of the resurrection, God will bring together the elements of oxygen, hydrogen, and nitrogen, which are the principal elements in the human body and fashion them into a man; and this would be the resurrected man. It would be impossible for such a man to have any knowledge of the former man; and he is to be judged and sentenced for the deeds of the former man of which he could have no knowledge. We suppose they mean the

component parts of the body which died last, and were buried or cremated, but there would be no more knowledge in those particles than in the dead matter which was expelled from his body every moment he had life. The elements are precisely alike to all intents and purposes. Then (after death), shall the dust return to the earth as it was before it became a human body; and that dust is no more a man than the dust we trample under our feet.

Another class believe when our bodies die our souls immediately enter into another body which God has prepared for them, and this is the resurrected body. They refer us to the following passage in proof of this view: "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." II. Corinthians v: 1-4. We believe, our earthly house of this tabernacle, means our bodies, and dissolved means the dissolving of its elements, and to be clothed upon, means what we shall inhabit after death. Yet it does not meet the demand for a distinct resurrection at Christ's coming as stated in I. Thessalonians iv: 16-17. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." In this passage we are informed that two things will take place when the Lord shall descend from heaven. 1. The dead in Christ shall rise first. 2. The living will be caught up together with them in the clouds, and the following passage informs us that the living shall be changed in a moment at the last trump. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." II. Corinthians xv: 50-53.

We now live in a corruptible body continually decaying. The future body we are told in the above passage will be incorruptible—not subject to decay. We are also informed that flesh and blood cannot inherit the kingdom of God. We suppose this includes all that composes our present bodies. There are fourteen ingredients in the human body, all of these have been transformed from blood. There are only three principal component parts in the human body, viz., oxygen, nitrogen, hydrogen and carbon. The other ingredi-

ents are in very small quantities. All that compose the human body are constantly decaying and thrown off through the lungs, skin and other ways, so that in seven years every particle of the body is changed. The air is composed of oxygen and nitrogen. Our bodies are fed by air in breathing more than by any thing else. When we cease to breathe the whole body dies in a very few moments. The next important thing that we feed upon is water. Dr. Tanner lived forty days on air and water. The latter is composed of oxygen and hydrogen. It is said every particle of the body dies in seven years, and is replaced by other particles of the same kind, and finally the whole body dies; whether buried or cremated these fluids return and again are parts of the same fluids as they were before they became parts of the human body. One man dies whose ordinary weight was 150 pounds, but he had become very fleshy; at death he weighed 200 pounds. Are those 200 pounds to be his resurrected body? Another man whose ordinary weight was 150 pounds, becomes emaciated by disease, and dies weighing only 100 pounds. Will that emaciated form be his resurrected body? Many a person is dismembered before he dies. Will that dismembered arm or leg be absent in his resurrected body? Let those who claim that the body which finally dies will be the resurrected body answer these questions. We read in I. John iii: 2, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like Him; for we shall see Him as He is." In this passage we are told, 1. It doth not yet appear what we shall be—we do not know what our resurrected body shall be. 2. We shall be like Christ. Not as He appeared in His earthly body, but in the likeness of His glorified body as stated in the following passages: "For our citizenship is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body." Philippians iii: 20-21. This passage tells us that our body will be fashioned like unto Christ's glorious body. The earthly body of Jesus was resurrected, but after His ascension it was changed into His glorious body, as it was when he appeared to John on the isle of Patmos. We read in I. Corinthians xv: 35-38, 42-44, "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest, is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."

We call attention to the following revelations in this Scripture.

1. Some will ask, How are the dead raised? 2. With what body do they come? 3. Paul calls man a fool for asking such questions. 4. He gives the reason, namely, the resurrected body will not be the one that was put into the grave. 5. God will give the resurrected body. 6. The present body is sown in corruption. 7. The resurrected body will be incorruptible, that is, it will not decay. 8. The present body has been dishonored; it is not what it would have been, if there had been no sin. 9. It will be raised in glory, like unto Christ's glorified body. 10. It is sown in weakness. 11. It will be raised in power; perhaps its flight will be rapid from one place to another, equal to that of the angels. 12. It is sown a natural body. 13. It will be raised a spiritual body. The souls of the righteous will inhabit bodies such as are described in the Scriptures, and reign with Christ during the millennium, and on through the vast circles of eternity.

SECTION XLI.

Judgment of the Wicked.

" And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them and I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and Hades delivered up the dead which were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx: 11-15. Verse 12. The books were opened—1. The Bible containing God's law for moral conduct. 2. The doings of those who were judged. 3. The book of life—the book of the righteous. But as none of this company were found written in the book of life, and as no award was given to any of this company it is evident that only the wicked were judged. Verse 13. The sea gave up the dead bodies; no spirits were in the sea. Death and Hades delivered up the dead that were in them. Hades does not mean a place of torment, but it is the place where departed spirits go at death. It has two apartments—one for the wicked and the other for the righteous called Abraham's bosom. See Luke xvi: 23; also Josephus on Hades. The soul of Jesus went into Hades when He died; see Acts ii: 31. After Christ was " put to death," He " preached unto the spirits in prison " or Hades, (I. Peter iii: 18, 19). Jesus took from Hades the righteous, and " when He ascended up on high, He led a multitude of captives." (Eph. iv: 8-10). Since that time the righteous at death go into heaven where Jesus is. See Acts vii: 59, and Phil. i: 23.

At Christ's second coming the saints will come with Him, (see I. Thess. iv: 14). Verse 14. Death and Hades were cast into the lake of fire. Those who were in Hades were cast into the lake of fire—this lake of fire is geenna. Jesus called it hell fire or in Greek geenna pur. See Matt. v: 22; and xviii: 9; in Matt. xxiii, He calls it, " the damnation of hell;" and in Matt. xviii: 8 "everlasting fire;" and in Matt. xxv: 46, he says " These (the unsaved) shall go into everlasting punishment; but the righteous into life eternal." The

word everlasting and eternal are from the same Greek word—aionios. Hence the punishment of the wicked will be as long as the life of the righteous.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Revelation xxi: 8. The unbelieving will be doomed with the abominable, and murderers. This will seem unreasonable to some persons. But God has given such strong evidence of the truthfulness of His word, that it is no small offence to treat it as a lie. "The Lord is known by the judgment which He executeth: the wicked is snared in the work of his own hands. The wicked shall be turned into hell, and all the nations that forget God." Psalm ix: 16, 17. "Woe unto the wicked! It shall be ill with him: for the reward of his hands shall be given him." Isaiah iii: 11.

SECTION XLII.

Christ's Universal Reign.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Daniel ii: 44. These kings or kingdoms are Babylonian, Medo-Persian, Grecian, and Roman. These were universal empires which held dominion over the same provinces, and Christ will take possession and reign over all.

"I (Darius) make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for He is the living God, and steadfast for ever, and His kingdom that which shall not be destroyed and His dominion shall be even unto the end." Daniel vi: 26. "I (Daniel) beheld till the thrones were cast down, and the Ancient of days did sit, whose (Christ's) garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given Him (Christ) dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other

which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Daniel vii: 9-14, 17-22. Verse 9. Thrones were cast down —human governments were ended. Verse 11. Words which the horn spake—words of the apostate church. Beast was slain—the last of human kingdoms was given to the burning flame. Verse 12. The rest of the beasts—Babylon, Medo-Persia, and Greece had their dominion taken away, yet their territories were prolonged (or preserved) under the reigns of their successors. The Roman was the last of the universal empires, which with the three named above make the four. Verse 19. The Roman empire was diverse from the others,'exceeding,dreadful. Under the authority of the Roman empire thousands of Christians have been put to death in the most ruthless manner. (See section viii in this work). Verse 20. The ten horns that were in the head of Roman empire, are ten kingdoms which followed the overthrow of the Roman power (See Revelation xvii: 12). The other horn which came up, before whom three fell —this evidently is papacy. (See sections xi, xii, xiii, and xiv in this work). These sections will inform the reader of the papal horn or power making war against the saints, and prevailing against them. Verse 22. And the time came that the saints possessed the kingdom. This will be the reign of the saints on the earth under Christ. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to Thee Thy great power, and hast reigned." Revelation xi: 15-17.

"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." Revelation xix: 11-16. Veres 11. A white horse—a righteous kingdom. Jesus Christ is He

that sat upon him. Verse 12. Many crowns—many kingdoms. Verse 13. Vesture dipped in blood—the blood of those who ruled in corrupt governments. Verse 14. The armies in heaven followed Him upon white horses, clothed in fine linen, white and clean. Christ's followers maintain His righteous government, clothed in purity. Verse 15. Out of His mouth goeth a sharp sword—He spake, and it was done, He commanded and it stood fast. KING OF KINGS, AND LORD OF LORDS. This will be the universal reign of Jesus Christ. "For He must reign, till He hath put all enemies under his feet. The last enemy that shall be destroyed is death." I. Corinthians xv: 25-26. This will be after the resurrection, and on the new earth. (See section xxxi).

SECTION XLIII.

New Heaven and New Earth.

" For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isaiah xlv: 17-19. We think that the new heavens will be the space that will surround the new earth. There will be no weeping in the new earth.

" For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me saith the Lord." Isaiah xlvi: 22-23. Verse 23. There will be sabbaths in the new earth in which all the people shall worship the Lord.

" But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." II. Peter iii: 7-13. The elements shall melt with fervent heat: all these things shall be dissolved—the air is composed of oxgyen and nitrogen, and the water is compoesd of oxygen and hydrogen. Fervent heat will separate these elements in both air and water, and oxygen is a supporter of flame; hence when these elements are separated, the earth will be enveloped in a flame

of fire. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Revelation xxi: 1. No more sea—as oxygen and hydrogen were dissolved in the great conflagration, they were not again reunited to form seas.

The New Jerusalem.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl: the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pear and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory

of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Revelation xxi: 2-7, 9-14, 16, 18-27. This will be the metropolis of the new earth.

SECTION XLIV.

Theosophy.

This and the two following Sections are, substantially, a lecture delivered by A. S. Worrell.

Theosophy is a religious system based upon one's personal merits; and the essential feature of it is its almost endless re-incarnations; one living in one person, now in another, and so on indefinitely, until one reaches a state of self attained perfection; each re-incarnation being a step downward or upward, according to one's deportment in each particular probationary stage.

Theosophy, under the idea of re-incarnation, is nothing essentially different from the transmigration theory of the Ancient Greeks and Romans. Pythagoras had some prominenee in connection with this absurd hypothesis.

It would seem to be too absurd a thing for any rational and intelligent person to accept; but the growth of this phase of thought is rapidly increasing in Germany and England, and is gaining some adherents even in our own country. Theosophy is essentially Pantheistic, since it has no personal God apart from the universe; and by this assumption, it sweeps away all personal relationship between man and God, and wipes out all obligation and moral accountability; thus undermining the very foundation of right and wrong, and, with this, the possibility of building true, manly, character. This objection lies equally against Spiritism and Christian Science, because they are all agreed that there is no personal God. Of course, if there is no personal God, men can sustain no personal relation to Him; and if there is no personal relation between man and some superior being, the former cannot sin against the latter; in this event, it must follow that every man is simply a law unto himself, which ultimately is universal anarchy.

Theosophy has much in common with Buddhism; both holding the belief of re-incarnation, and both making their own goodness the ground of promotion.

We see Buddhism in full sway in India, in the millions of child-widows, and the degraded family life. It imposes unspeakable degradation upon the female sex.

It is not reasonable to suppose that the fruits will be different under its beautiful name--Theosophy. The intent of Theosophy is to dishonor Christ; hence it pompously trumpets the welcome doctrine that men have no need for a Savior; and it has seized on the theory of re-incarnation, through which every man may atone for his sins, in order to rid the world of a necessity for Jesus. Its cardinal tenet is through personal effort and merit, won by our own ego, slowly attained in many incarnations. The theory of

re-incarnation is itself essentially false, unscientific, and utterly impossible; for, though there is a sense in which a father may be said to live in his son, yet such a thing as that one human being may live in different human bodies—other than in the way of natural generation—has never taken place, and has no place in the history of creation. The law of generation gives each being one body, and but one; the many natural changes that take place in the course of a life time of three score years and ten, never destroying one's personal identity, and never giving any one any power to enter a body other than his own. Those beings that have undying spirits will live after their material bodies crumble to dust; but, according to the Scriptures, these will have other bodies suited to their state in the life to come; and all persons will take their places according to their relationship to the Lord Jesus Christ in this life.

All of our race has been propagated according to the law of natural generation, and not in any case—outside of the divine Christ—by re-incarnation. Every animal and seed produces its own kind, except in a few cases of hybridity. The evolution theory, after much research by such men as Darwin, Huxley, and Spencer has utterly failed of any substantial support from nature, science or history; there being no proof that, in one single case, a human being was ever evolved from a monkey; and the theory of Theosophy, of re-incarnation, is also destitute of support; yet despite all this there are those who profess to believe that, through numerous re-incarnations, a sinful, fallen being may perfect himself!

"But," says one, "it is a pleasant theory; and I see no harm in it." Friend, there is always harm in believing and cherishing what is false. Such indulgence is more than a waste of time: it is dallying with a poisonous serpent that is liable, at any moment, to sink its deadly fangs in you, and undermine your present and eternal happiness. One who indulges the luxury of thinking along such lines is apt to drift further and further from the truth; and thus, sooner or later, forfeit all claim to life and salvation through Christ.

Of course the little Theosophy that exists in our own country makes it, for the present, a matter of little peril to society; but if it should ever become the prevalent faith of this land, it is but fair to suppose that the moral manhood and womanhood of our country would be a thing of the past; while the family, society, and government would go to pieces, or take on some form utterly antagonistic to virtue, to holiness, and happiness. All, therefore, that is valuable in character, in the family, in society, and in good government, is imperiled by this Satanic innovation, and if the American people are wise, they will give it no lodgment in this government.

SECTION XLV.

Spiritism.

The advocates of this system, in utter disregard of the Scriptures, seek to get all information respecting the dead directly through the agency of demons.

Two things characterize this system, viz., the manifestation of supernatural power and the display in a measure of supernatural intelligence. Those who deny that there is any such power or supernatural intelligence manifested among Spiritists, are either unacquainted with the facts, or are incompetent judges. Dr. Savage, who is a distinguished gentleman and competent witness, says: "I know beyond any question that physical objects have been moved in such a way as was inexplicable on the theory that only the muscular power of any person present was involved. I have known of a party of people sitting around a table in a frolicsome mood, until the table at last seemed animated by a force which they could neither guide nor control. I have known these same people to flee from the room at last in terror, shutting the door behind them, while objects in different parts of the house, upstairs and down, were flying about by some force that none of the people present could see or comprehend." The same authority speaks of a prominent minister in New York City who, with five or six others, all seated on a piano, was lifted up from the floor, piano and all, by the touch of a frail woman.

Musical instruments have supplied music without any visible agent to make it. Many such facts have occurred, and the proof is indisputable. The writer of this had some experience in connection with "table rappings," convincing him beyond all doubt, that there was both supernatural power and a mysterious intelligence connected with these rappings; and forcibly impressing him that the whole thing was of the Devil. Hence, he has had nothing to do with such sports since that time. One experiment was enough.

We come next to inquire, What sort of spirits are these? And where are they to be located?

1st. They are not good spirits, because they are engaged in a sinful mission. God commands His people, under penalty of death, to have no communication with the dead. Therefore they cannot be the spirits of the righteous dead.

2nd. Neither are the spirits of the wicked dead, because these spirits go to the place where Dives went. (See Luke xvi: 22-31. Rev. xx: 15). But if they are neither the spirits of the righteous nor the wicked dead, they must be evil spirits. No doubt, they are subordinate to Satan. Evidently they are very numerous; for there was a legion of them in one man. (Mark v: 9).

There is no sin except that against the Holy Ghost, which God so severely condemns as that of Spiritism. God said to Moses, "There shall not be found with thee any one that practiceth augury, or an enchanter or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer, (one who questions the dead). For whosoever doeth these things is an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them (the inhabitants of Canaan) out before thee." Under the law of Moses, witches were to be put to death. (Lev. xx: 27; Ex. xxii : 18).

God has His own secrets (Deut. xxix: 29). But there seems to be a natural disposition in the human heart to pry into these secrets, through other than God's appointed agency—the Holy Spirit of God (I. Cor. ii: 11). But wicked spirits and wicked men are seeking, as far as possible, to look into His secrets, regardless of all His prohibitions on this subject.

Let no one imagine that he can have any sort of intercourse with these evil spirits, without realizing fearful consequences to himself. Their very contact is poison! Their very suggestions bring the blight of perdition!

What then must be the nature of the communications that people receive from such spirits? Evidently, they must be evil, and false, like the Spirits themselves. They do not represent the spirits of the departed dead; but they are unmixed fabrications that are meant to deceive the living, and lead them away from the word of God.

It may be admitted that these spirits do tell some things that were true of the dead while living on the earth; but these are things which the spirits might have learned while the persons they assume to represent were living. The whole thing is a deception, and can only have a tendency toward evil.

Dr. Weesse, a Spiritist, says: "It seems that all the testimony, received from advanced spirits, only shows that Christ was a medium and a reformer in Judea; that He is now an advanced spirit in the sixth sphere; but He never claimed to be God, and does not at present."

These spirits tell us that Thomas Paine is in the seventh sphere, one sphere above Jesus, though the latter entered the spirit world seventeen centuries before the former! A Dr. Hare, another authority among Spiritists, relates another deliverance from a spirit, respecting Jesus. He said that he had learned from that high and lofty spirit, (Jesus Christ), that he was not the character that Christendom had represented Him to be, and that He is not responsible for the errors connected with His name; but that He was, while on earth, a medium of high and extraordinary power, and that it was solely through His mediumistic capability that He attained to so great knowledge, and was enabled to practice such apparent wonders.

We cannot fail to see that Spiritism does away with every vestige of Christianity, and leaves its adherents in the hands of the Devil.

Those who side with this monstrous evil are the enemies of Jesus Christ, and can have no part in His redemption. The chasm between Christianity and Spiritism is too great for the believer in one to have anything to do with the other.

If people would take the trouble to see what wretchedness and misery evil spirits bring into the lives of their pliable mediums, they surely would be warned.

The chief peril connected with this system is in the fact that so many think that the manifestations of supernatural power, or superhuman intelligence, is proof conclusive that the thing is worthy of acceptance.

Paul says, "The Spirit (of God) speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." (I. Tim. iv: 1). We are living in the time predicted, and Satanic power is now greatly on the increase; and if people do not take shelter in Christ, they will be swept away by the million. No doubt this supernatural power will increase more and more, until Satan is bound, and shut up in the abyss, for a thousand years. (Rev. xx: 1-3). Though Satan is neither omniscient nor omnipotent, he certainly has great intelligence and power.

A few more words will close what we have to say of this soul-destroying system. Let the reader digest the following extract: "The soul is accountable to no deity, outside the realm of his own being; to no God, which is a creation of fancy; to no deity who dwells in a far off heaven, and sits upon a white throne; to no Jesus of Nazareth; to no principle outside our own individual selves. Man is his own savior, his own redeemer. He is his own judge—in his own scales weighed."

This of course leaves no relationship existing between God and man; and, as in the case of the Theosophists, there is no foundation upon which to erect a moral character, no tie to cement the family relation, no attractive principle to hold society or civil government together; in fact, there is as little in Spiritism, as there is in Theosophy, and no one can make any mistake in keeping absolutely aloof from both these isms that can bring naught but evil to those who accept them.

SECTION XLVI.

Christian Science.

Here we find the most subtle, and, to Christian people, the most perilous of all modern evils. Instead of being in fact, what the name imports, it is essentially anti-Christian and unscientific; it denies the vicarious suffering of Christ, violates its own definitions and denies the report of individual consciousness.

Mrs. Eddy says, "It was not myself but the divine power of truth and love, infinitely above me, which dictated 'Science and Health, with Key to Scripture.' I have been learning the higher meaning of the book since writing it. Is it too much to say that this book is leavening the whole lump of human thought? You can trace its teaching in each step of mental and spiritual progress, from pulpit and press, in religion and ethics, and find this step either written or indicated therein. It has mounted thought on the swift and mighty chariot of divine love which today is circling the whole world. I should blush to write of 'Science and Health, with Key to Scripture,' were it of human origin, and I, apart from God, its author. But as I was only a scribe echoing the harmonies of heaven in divine metaphysics, I cannot be super-modest in my estimate of the Christian Science Text book."

A Dr. Norton, a prominent teacher of the Eddy School, highly commends Mrs. Eddy's book and says of her: "She is liberal in the deepest sense, teaching the liberalism of Christianity as a religion of love universal, practical, scientific, but she is never other than true evangelical. For Mrs. Eddy proclaims to this age the vital truth that genuine evangelical Christianity, through divinely natural and spiritually demonstrable methods, the restoration of the religion that heals the sick as well as the sinner, reveals all true science as divine, and establishes its own claim to catholicity and genuineness."

Mr. S. J. Hanna, an advocate of the same school, says: "From that same God and that same Jesus Christ, from whom the early Christians drew their inspiration, did our leader, the Rev. Mary Baker Eddy, draw the inspiration which enabled her to give to the world in systematic form, so that all may understand and practice, who are willing to make the sacrifice necessary thereto, the healing and saving principle, set forth in her text-book, 'Science and Health, with Key to Scripture.' This is no mere assumption, nor idle boast."

Mrs. Eddy is the accredited head of this movement, and her teachings constitute the creed of Christian Scientists. That Christian Scientists wish to be understood to be a religious people may be seen from the fact that they call their meeting houses

churches; and that they wish to be regarded as Christians is clearly to be inferred from the first part of their assumed name, "Christian Science." We contest their right to the use of the word Christian, as in any true sense, descriptive of themselves or their teachings. We will put their sayings in a column opposite a column of the sayings of the Bible, as follows:

The Bible says:	Christian Science says:
1. "God created the heavens and the earth." (Gen 1:1). "God is a Spirit." (John 4: 24).	1. "That spirit created matter is an erroneous premise." (Page 15).
2. "God created man in His own image." (Gen. 1: 27).	2. "Mortals are not created in God's image." (Page 23).
3. "The Lord God formed man of the dust of the earth." (Gen. 2: 27).	3. "Adam is a product of nothing—an unreality. Material bodies and material men are delusions." (Page 27).
4. "Your body is a temple of the Holy Spirit. Threefore glorify God in your body." (I. Cor. 6: 19, 20).	4. "Your mortal body is a mortal belief of discord." (Page 296).
5. "He (Christ) took upon Himself the seed of Abraham." (Heb. 2: 16). "A spirit has not flesh as ye see me have." (Luke 24: 39).	5. "Christ is a divine principle, not a person; soul outside the body." (Page 530).
6. "Christ who is the image of God," "is the express image of His person." (II. Cor. 4: 4; Heb. 1: 3).	6. "Jehovah is a divine principle, commonly called God." (Page 536.)
7. "When He, the Spirit of truth, is come, He will guide you into all truth." (John 16: 13).	7. "The Holy Spirit is divine science; the development of eternal life impersonal." (Page 538).
8. "His own self bore our sins in His own body on the tree." (I. Pet. 2: 24).	8. "Sin, sickness, death, is a belief only." (Page 25).
9. "The soul that sinneth it shall die." (Ezek. 18: 4).	9. "It is the sense of sin, not the sinful soul, that is lost." (Page 34).
10. "All have sinned." (Rom. 3: 23). "If we say we have not sinned we make Him a liar." (I. John 1: 10).	10. "As long as we believe that the soul can sin, we can never understand the science of being." (Page 38).

The Bible says:	Christian Science says:
11. " The last enemy that shall be destroyed is death." (I. Cor. 15: 26). " Sin brings forth death." (James 1: 15).	11. " Death is an illusion, for there is no death." (Page 531).
12. " Jesus says, " I go to prepare a place for you." (John 14: 1).	12. " Heaven is not a locality." (Page 44).
13. " We must all appear before the judgment seat of Christ." (II. Cor. 5: 10).	13. " No final judgment awaits mortals." (Page 44).
14. " Angels are ministering spirits." (Heb. 1: 14).	14. "Angels are pure thoughts, not messengers." (Pages 69 and 70).
15. " Without the shedding of blood there is no remission." (Heb. 9: 22). " Washed us from our sins in His own blood." (Rev. 1: 15).	15. " Atonement is not blood. It stands for mortality disappearing." (Page 28).
16. " In whom we have redemption through His blood, the forgiveness of sins." (Col. 1: 14).	16. " Jesus never ransomed men by paying their debt that sin incurs. Whosoever sins must suffer." (Page 189).
17. " If we confess our sins He is faithful and just to forgive us our sins." (I. John 1: 9).	17. " Sin is not forgiven, we cannot escape its penalty." (Vol. 2. Page 165).
18. " Pray without ceasing." (I. Thess. 5: 17). " In everything by prayer and supplication make your requests known to God." (Phil. 4: 6).	18. " Petitioning a personal Deity is a misapprehension of the source and means of all good and blessedness; therefore it is not beneficial."
19. " Forgive us our sins." (Luke 11: 4). " Pardon my iniquity." (Psa. 25: 11).	19. " Asking God to pardon sin is a vain repetition such as the heathen use." (Page 173).
20. " From everlasting to everlasting thou art God." (Psa. 90: 2).	20. " The belief that man has a separate life or soul from God is the error that Jesus came to destroy." (Vol. 2. Page 90).
21. " God created man in His own image." (Gen. 1: 27).	21. Man is co-eternal and co-existent with God, and they are inseparable in existence." Page 73).

These flat contradictions of the Word of God in more than a (sore of instances prove beyond doubt that this system is thor.

oughly anti-Christian. Think of the infinite effrontery of calling that Christian which reduces Christ to an abstract principle, and makes the Father and the Spirit impersonal; thus cancelling God from the universe, and leaving man without a Redeemer! This conglomeration of negatives—such as "No personal God," "No devil," "No sin," "No atonement," "No sickness," "No heaven," "No hell," sweeps the Bible from the field, and leaves the race just where Theosophy and Spiritism do: each one the maker of his own fortune, and doomed to contend unaided with all the evils that confront the race! This system of absurd lies is but an echo from the Father of Lies, who desires to lead man to turn from the blood of Christ, the only hope of our race.

We have no doubt as to the source of Mrs. Eddy's inspiration. On reflection we are convinced that it would do injustice to the intellect of Satan, the Prince of the power of air, to ascribe Mrs. Eddy's book to his authorship; for their statements are so absolutely contradictory one of another that they must have come reasoning from fact to cause, from a very dull, stupid, forgetful demon! As proof of this, she declares that there is "no sin" and then avers that "sin is not forgiven;" "whosoever sins must suffer." She teaches that in reality there is no sickness, and yet she "juggles" and "conjures" with it, to have it depart from those whom she seeks to dupe! And yet thousands of people are gulping down all these absurdities and contradictions, as if they were profound wisdom. It is a bloodless, Christless system, designed to ensnare the unwary, and drag them down to hell! It may be admitted that some healings do take place under Christian Science auspices. How are we to account for them? Easily enough. Satan, the author of all these poisonous isms, is also the agent that fastens disease upon people. (Luke xiii: 15-16; Acts x: 38).

When, therefore, he sees that he can undermine the faith of some one in the atoning blood of Christ, he will withdraw his disease that he has put on one; hoping thereby to undermine one's faith and send the person to hell. It is a temporary favor bestowed under such conditions as to promise an opportunity of inflicting eternal loss! If Satan can encourage a person to believe that there is "No God," "No Devil," "No Sin," and "No sickness" he willingly withdraws his hand, and takes off the disease he has put upon the person. In this way we may account for all the healings that take place in connection with Christian Science, Hypnotism, Mesmerism, etc.

No doubt everything that contravenes the will of God is to be traced to Satan, the prolific source of earth's countless ills. God speed the time when Satan and all his host will be bound, and his destructive influence will be withdrawn from the earth!

"But how would you account for the glowing spirits, and excellent health, and apparent happiness of many Christian Scientists?"

This is not a hopeless task. All demons are not of a low degraded type. There are demons of Music, Art, Science, etc. Yes, and demons of intellectuality, morality, liberality, decency, etc. If Satan can shut out Christ and leave no apparent need for His healing, health, and happiness, he is ready to bestow his best on his loyal subjects. We should remember that everything good has its counterfeit. There is a false god known as "the god of this world." This false God has his false religions. There is a counterfeit repentance, a counterfeit faith, a counterfeit profession of faith, a counterfeit Christianity, a counterfeit creed—all intermingling with more or less of truth—and a counterfeit happiness. Why may there not be a counterfeit health—a health superinduced by Satan, and a glow of fleshly delight that comes directly from the great Imitator and Counterfeiter? The Psalmist, Asaph, mentions something akin to this. Speaking of the prosperity of the wicked, he says: "There are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men...Their eyes stand out with fatness. They have more than heart can wish." (Psa. lxxiii: 4, 5, 7). Evidently their fine health, freedom from trials, and their happiness were results of union with the wicked one; and so it may be now. Whatever Satan can give in the way of temporal prosperity, health, and self-satisfaction, he is ready to bestow upon those who, by reason of such bestowments, will be emboldened to trample under foot the Son of God, and count his blood as of no value in cleansing from the guilt of sin. Yes: there is a health and strength, with a supernatural glow of happiness (such as it is), that Satan, for a time, will bestow as an inducement to lead persons away from Christ, and from His shed blood.

There is no difficulty in accounting from the Bible for all the phenomena that arise in connection with Christian Science. We are asked how to account for their rapid growth? We answer: Error always grows rapidly. Mohammedanism sprang up six centuries after Christianity, and yet the former vastly outnumbers the latter. But the scales will turn one of these days when all these Satanic powers will come to naught, under the crushing judgments of Almighty God.

Then He will reign on the earth, whose right it is to rule; and all isms will be blotted out; and "Righteousness shall fill the earth as the waters the great deep." Mighty forces are now at work to bring this dispensation to a close; and happy are those Christians who are so deeply hidden in Christ that Satan cannot touch them.

Within the memory of the writer Spiritism, Mormonism, and divers other smaller evils have arisen; while, within the past few years, Theosophy, or Ancient Buddhism, has made its appearance in our land. All these evils are growing up, and these, with many

other agencies, are training the multitude of earth to accept the Antichrist, when he shall make his appearance.

We may expect false systems, false Christs, and false prophets to increase more and more; and it becomes us all to be ready for any and every emergency. We will need to be filled with all the fullness of God, if we are to be proof against Satan and all of his devices; we must be able to discern spirits; cast out demons; lead people into the deeper life with Christ; make counter raids on all these Satanic systems, and recapture those whom they have led astray, if we would be "workmen that need not be ashamed."

We close this section with the following admonitions:

1. Let every Spirit-born person surrender his whole being to God, without reserve, and live henceforth for His glory only.

2. Let us be content to live nothing less than the Spirit-filled life, wherein the well of living water will be up-gushing in us every day. (John iv: 4).

3. Let us never cease our importunity till Christ becomes real to our hearts; let us put the government of our being all on His shoulders and keep it there.

4. Let us joyfully die till we become conformed to His death, and get His perfect resurrection life developed in us; thus fitting us for the rapture; that so we may escape all the Tribulation woes. (Luke xxi: 36; Rev. iii: 10).

5. Let us seek, as far as possible, to know the whole gospel of Christ, and aid all we can in its propagation, to the end that we ourselves my receive the full benefit of every provision of the gospel for spirit, soul, and body, and then carry this gospel to as many others as possible.

6. Let us do all we can to unify the true people of God in the faith and practice of the whole truth; and then as far as we can help to answer the Savior's prayer for the unity of His followers. (John xvii: 21-23).

7. Let us ever have on the panoply of God, that we may not only thrust back the enemy with the sword of the Spirit when he assails us, but may advance upon his strongholds, and tear them down through the mighty power of God working in us. May we all be true to Him in all things, so that He will reveal His Son to the world through us, and thus bring glory to the Blessed Triune God.

SECTION XLVII.

God's Provision for His Creatures.

We propose to give only a very brief reference to more important phases of this subject.

In Psalm cxlv: 15, 16, we read, "The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing."

God has provided food for all beasts, birds, fishes and insects, and bestowed upon all of them instincts to select and use what He has provided for them. He has also given the human race instincts, but not as complete as He has given them to the lower orders of creatures, for they are guided exclusively by their instincts; while the human family are more largely guided by reason, through the intellect, which is absent in beasts, birds, and fishes.

The intellect of man has a wonderful capacity for development and expansion. The more knowledge we acquire, the greater capacity we have to acquire knowledge. As an illustration, we call attention to the development of the science of astronomy.

At first the people considered the earth flat and stationary, and the sun gave them light and heat, and the moon periodically less light in the night. Then in the course of time one man declared that the earth was in motion; but he was considered insane. Men in different nations promulgated astronomical theories, but with the advancement of the science they are of but little worth.

We pass by the development of astronomy by such men as Pythagoras (500 B. C.), Copernicus, and Hipparchus (160-125 B. C.), Galileo (1564-1642) who made the first telescope, and made several important discoveries of the planets. Sir Isaac Newton (b. 1642, d. 1727), on seeing an apple fall, from it established the universal law of gravitation; this, as applied to the motion of the planets in the solar system, was an advancement in the science of astronomy which had never been reached before.

In about 1760 Sir William Herschel made his telescope, and discovered other planets, and made other developments in the science. So for years the motion of the eight planets and their moons, in the solar system, is well known; and it has been established that the sun itself with all her planets is in motion. And now the size of the sun and every planet is known, and the comparative weight of each which is the attractive power; the distance of all others from the earth, and the distance of each from the sun, and the time and speed of each passing round the sun,—all of these have been established beyond question.

Now we ask the geologist, if he can make a monkey understand any point in astronomy?

We have introduced this astronomical outline to show the superiority of the intellect of man over the instincts of beasts.

Some of the sciences have to do with the common avocations of life, such as mathematics, hydraulics, and natural philosophical questions. As important as any of these subjects may be, there is another, as much more important as eternity is longer than time. Today we provide for tomorrow. We plant this year that we may have food next year.

But where do we intend to spend eternity? This is a question which confronts all mankind. This subject must impress itself upon the mind of all men. We know that we shall remain here but a short time, and we make arrangment for the disposal of our earthly effects. But how about the soul that will not die with the body? See Matthew x: 28 which says, "Fear not them which kill the body, but are not able to kill the soul." Again we read in Hebrews ix: 27, "It is appointed unto men once to die but after this the judgment." The question of eternal destiny naturally impresses itself upon all minds. It is not possible for men unaided by revelation to solve the questions of our origin, what service we should render to our Creator, and what will be our future condition, and the results of our doings in this life. Hence to meet our condition, and to supply the necessary information, a revelation was indispensable. Our loving Creator would not fail to supply His creatures with such an important revelation. And we are glad to say He has not. Without this we would be left in the dark without having a supply for our greatest need. But to turn away from the information which God has given us in His Book, and attempt to live and die like beasts, we sink below them by rejecting offered mercy.

We may be asked why there are so many forms of religions? We reply that the religious systems of the heathen have been formulated without the knowledge of God's word; and many of those who have the Bible have given far too little attention to it. God addresses our race as persons with intellects, capable of investigating and analyzing subjects. If we would give the attention to the Bible that we do to scientific questions, it would be much better understood; and it contains the most sublime and important questions. But many in their religious creeds substitute human ideas for divine revelation. The Book from the beginning to the end does not contradict itself. Dear reader! it is very important that you study and practice the teachings of the Book.

Persons who know the most of the teaching of the Bible appreciate it the most. Those persons who reject the Bible have but little knowledge of it Some of this class look over the Book to find some things to condemn. They are like a man with a telescope hunting for spots on the sun; and he is sure to find them; so

he is opposed to the sun; says that he does not believe in its light and heat, but he still enjoys the benefit from its benign rays.

The same is true of the benign influence of the Bible, and the grace of God revealed in it. The benign influence is manifested in the family, neighborhood, and nation. The benefit of the religion of the Bible is manifested everywhere; it has been fully tested. It makes the drunkard sober; the profane man chaste in his language; the libertine, virtuous; the thief, honest; the selfish man, generous. In short, Jesus said, "Ye shall know them by their fruits." The infidel is benefited by the society of Christians, the same as the man is benefited by the sun, notwithstanding it has spots upon it.

SECTION XLVIII.

Causes of Division.

I Church Polity.

There are four general forms of church government.

1. Papacy; this is one man elected by his peers, and invested with absolute authority. The tenure of office continues during life.

2. Episcopacy; men elected by their peers to the office of bishop or pastor over the subordinate clergy. The tenure of the office of a bishop in most Episcopal Churches is not limited.

3. Presbytery is composed of the pastors who have charge of congregations in a given district and one ruling elder. It has the oversight of the churches. Several Presbyteries constitute a Synod, and several Synods constitute a General Assembly, which is the highest tribunal of the Presbyterian Church.

4. Congregationalism is a form of church polity that makes the authority of the local congregation supreme and ultimate within its own domain. The Congregationalists, Baptists, Unitarians, Lutherans and Independents have adopted this form of church polity.

II Doctrines.

1. Calvinism. The system of doctrine taught by John Calvin. The five points of Calvinism are: (1) God elects individuals to be saved. (2) He designs complete redemption for these elect only. (3) Fallen man is of himself incapable of true faith and repentance. (4) God's grace is efficacious for the salvation of the elect. (5) A soul once regenerated and converted is never ultimatley lost. This leaves the rest of the human family doomed to damnation. Some churches have a modified Calvinism.

2. The Church is divided on Arminianism. The five points of Arminianism are: (1) Conditional election; (2) Universal redemption, or that Christ died for all alike, though only those who accept His atonement by faith will be actually saved; (3) Salvation by grace, or that man can exercise true faith only by the regenerating grace of the Holy Spirit, with which grace, however, he can co-operate; (4) Grace is not irresistible; (5) It is possible to fall from grace and be lost.

III Sacraments.

The Greek and Roman Catholic Churches recognize seven sacraments, viz., 1. baptism; 2. confirmation; 3. euchrist; 4. penance; 5. holy orders; 6. matrimony; and 7. extreme unction (or, in the Greek Church, unction of the sick).

The Roman Catholic Church taught that in the act of consecrating the elements of the Lord's supper the bread was changed into the body of Christ, and the wine into His blood.

This doctrine of transubstantiation was strongly opposed by most of the reformers; yet Luther believed in consubstantiation.

Zwingli believed that the Lord's supper is a mere commemoration of the death of Christ, and the bread and wine being only symbols. This is the belief of most of the churches now.

Luther strongly opposed the symbolical view, especially towards the latter part of his career. He contended that the body and blood of Christ were present in the bread and wine.

This subject received a lengthened controversy with Zwingli at Marburg in 1529 which left each party unconvinced.

The Lutheran Church now objects to the word consubstantiation as indicating their belief, but they believe that the devout soul does in some mysterious way feed upon the true body, and does receive the true blood of Jesus in the sacrament of the Lord's supper.

IV Confirmation.

The English Church, the Protestant Episcopal Church, and the Lutheran Church practice confirmation. The most of the Methodist Churches receive persons on probation, and after six months they are received in full connection.

V Baptism.

Some churches exclusively sprinkle; others give the candidates the choice of the mode. All Baptist churches, and the Disciples practice immersion, claiming that no other form is baptism. The Greek Church, River Brethren, and Dunkers practice trine immersion. Some claim that the candidate is regenerated by baptism. The Friends do not practice baptism. Many churches baptize infants on the faith and vows of the parents. Some teach that infants not baptized will be lost if they die in infancy. Some confirm baptized children at a certain age.

VI Ordination.

The Roman Catholic and Greek churches hold ordination to be a sacrament (holy orders), and the Roman Catholic Church, the

Church of England, and the Protestant Episcopal Church of the United States do not consider ordination valid unless the officiating bishops are in line of succession from the apostles. The former rejects the ordination by the Greek and other eastern churches because the officiating bishops are not in ecclesiastical connection with the pope of Rome.

Presbyterian churches believe that in accordance with apostolic precedent, the power to ordain is vested in the ministers of a presbytery, all of whom are, in scriptural usage, identical with bishops. In Congregational churches (including the Baptist) the power of ordination rests with the local church, which is always expected in the interest of fellowship to call a council of churches to which they intrust the exercises of the power on behalf of the church; thus a congregation exercises the right of judgment concerning the qualifications of a candidate, and gives him a call to be its minister; after which it invites other churches in council to examine his credentials, character, and theological views. If the council is satisfied with him, they ordain him with prayer and laying on of hands.

In Wesleyan Methodist churches ordination is performed in the annual conferences, with a bishop or president at its head, and by the laying on of hands, but without the laying on of hands in some Methodist bodies. Among Calvinistic Methodists the sanction and assistance of their ministers alone is required.

The society of Friends select their ministers according to their usual quiet methods of arriving at general consent, and dispense with all ceremony in setting them apart to the work.

VII Attire.

The clergymen of the Roman Catholic Church, the Church of England and the Protestant Episcopal Church wear a white surplice, when officiating in the church. The Roman Catholic clergy wear a peculiar shaped hat. The Friends and Dunkers adopted a fixed style of costume which saved much expense of following the ever changing fashions. The Methodists started out with plainness of attire. Their rules did not admit them to adorn themselves with gold or costly apparel.

VIII Marriage.

The Roman Catholic Church enjoins celibacy upon the clergy; and the Shakers require it of all their members. The Seventh Day Baptists recommend celibacy as a virtue, but do not enforce it. One church taught that married persons will have to pass through a process of purification in the future state. The Perfectionists, or Bible Communists, practice community marriage; and the Church of Jesus Christ of Latter Day Saints practice polygamy. Nearly all churches confine the social relation of the sexes to one man and one

woman; and Christians to be married to Christians only, is a principle in some churches.

IX Communion.

The Roman Catholic Church is exclusive and claims that none are Christians but members of their own church; formerly in the Eucharist, the clergy only partook of the bread and wine. The United Presbyterians, and most of the Baptist Churches are close communionists. The churches generally have open communion for all Christians. The Friends do not observe the sacrament of the Lord's supper.

X Sociability.

Men have a social nature. Christianity does not make us less sociable. Very few are inclined to the life of a hermit; yet the Roman Catholics have their convents where the nuns are excluded from the outside world. Members of different churches vary in relation to the society which they prefer. Some churches are very exclusive, having a strong preference for the society of the members of their own church. Others have a broad fellowship for all true Christians. Another class, who are members of the church, but unite with a secret society, prefer the fellowship of the members of the lodge to the fellowship of the members of their church. This is manifested in their attendance at the meetings of the lodge, and absenting themselves from the social meetings of the church.

XI Ethics.

What some condemn as morally wrong, others claim to practice innocently. Most Christians observe in worship the day which in Greek is called first Sabbath, in honor of the resurrection of Christ. A few observe the day which commemorates the Israelites' deliverance from Egyptian bondage, which ordinance Christ "Took out of the way, nailing it to His cross." Paul adds, "Let no man therefore judge you in the Sabbath which is a shadow of things to come; but the body is Christ's."

The church is divided on amusements, such as the dance which leads to illicit connection of the sexes; and witnessing theatrical performances, which are debasing to mind and morals, and often obscene, and other amusements which are to gratify the lower passions.

XII Feet Washing.

A few churches, including the River Brethren, practice this as an ordinance. When it was the custom to wear sandals, and dust

and gravel entered between the foot and slipper, feet washing was essential for comfort. But with our shoes and stockings, this is unnecessary. It would generally be considered unbecoming for a lady to go to a meeting and take off her long hose to have her feet washed. The practice among the River Brethren was for one person to wash the feet and another to dry them. A company withdrew from them and organized "the United Zion Children," in which the person who did the washing also did the drying.

XIII Human Slavery.

Several churches in the North had a rule excluding slave holders; and other churches which had no such rule had members of antislavery sentiment. This awakened the sensitiveness of the South and resulted in a separation of several prominent churches.

XIV Doctrine of Perfect Love, or Holiness.

All believe that we must be holy to be admitted into heaven. One class believe that we are made holy when our sins are pardoned. The majority of Christians believe that after forgiveness there remains in the soul inherited depravity. One class believe that this is eradicated by growth; another believe that it will be done at death, and another class, by pergation after death; and still another class believe that this is accomplished subseqeunt to regeneration by an act of surrender to God and faith in Jesus Christ, so that we may serve Him, "In holiness and righteousness all the days of our life." The question of holiness is the most vital question taught in the Bible. God is holy, and He commands the members of His church to be holy.

XV Probation.

The majority of the churches believe that probation ends at death. The Church of the New Jerusalem (Swedenborgian), Millennial Dawn Readers, and Universalists believe that probation will be continued after death. All of these teach that none will be admitted into heaven but holy persons, and those persons who do not obtain a pure character in this life they believe will have an opportunity after death. The Roman Catholic church claim that persons who are not made holy in this life will be purified in the fires of purgatory.

There are six advent bodies, all of them but the one that is styled, "Evangelical Adventist," believe in the unconscious state of all after death, and of the destruction of the wicked, and the resurrection and restoring to life of the righteous.

XVI The Time of Closing this Dispensation.

There are eleven religious sects with a prominent tenet that we are just on the eve of the end of this dispensation: namely, six Advent bodies, two Mormon, The New Jerusalem, Millennial Dawn Readers, and The Kingdom. There are many persons in different churches who are of the same opinion; but the larger portion of the members of the churches are indifferent upon this subject.

XVII Elijahs.

Three persons have claimed to be Elijah the prophet to restore the church in preparation for the second coming of Christ and the churches they organized acceded to their claim. 1. The first organization was the White Brethren in the 15th century, in the Italian Alps. 2. John Alexander Dowie, with his Christian Catholic Apostolic Church in Zion City. The former of these has gone, the second now is gone; and the 3rd is a man by the name of Sanford who claims to be Elijah the prophet. He was formerly a Free Baptist minister. He has founded a communistic church in Shiloh, Me., who endorse him as the Elijah to prepare the way for Christ's second coming.

XVIII Christ's Second Coming.

Two persons endorsed by their organizations claim to fulfill the predictions of Christ's second coming. 1. Ann Lee, born in Toad Lane, in Manchester, England. She organized the Shaker society which fully endorsed her. They supposed that she would never die; but they claimed that her spirit remained with them after her death. 2. George Jacob Schweinfurth, born in Ohio, in 1853. His claim was prepared by predictions of Mrs. Beekman. He established The Church Triumphant, and erected a large building about six miles from Rockford, Ill. He preaches in this building every Sunday, and other congregations simply read his sermons.

SECTION XLIX.

Condition of Union.

Christ's Church is a unit. Jesus said: " Upon this rock (Myself revealed to men from ' My Father which is in heaven ') I will build my Church. "The plural form, churches, is only used when separated by distance, such as the seven churches located in different parts of Asia. Though separated by distance, while obedient to the sacred Scriptures, they maintained the same ordinances, believed the same doctrines, conformed to the same ethical principles and maintained the same church polity. The churches are now divided on all these things.

Jesus prayed for His disciples, " That they may all be one; as Thou Father, art in Me, and I in Thee; that they also may be one in us; that the world may believe that Thou hast sent me." Paul says, " There should be no schism in the body."

The divisions are very largely the result of following men instead of following Christ. A division started at Corinth; some believed in Paul, others in Apollos, and the third party in Peter. Paul said to them, " Where there is among you envying, and strife, and divisions, are ye not carnal?"

Paul refused to be the leader of a faction. Paul wrote to them, " Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

The first converts to Christianity were Jews. After Gentiles were converted in different localities, some of the Jewish Christians taught unless they " were circumcised and keep the law of Moses they could not be saved." The council held at Jerusalem (Acts xv), settled that question; so the unity of the church including both Jews and Gentiles was maintained. Paul says, " By one Spirit are we all baptized into one body, whether we be Jews or Gentiles." Jesus said, " Other sheep (the Gentlies) I have which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold (church), and one shepherd (Christ)." God says of His people, " I will make them one nation, in the land;..and one king (Jesus) shall be king to them all."

It is certainly God's will that all Christians should be in a harmonious, loving attitude towards each other. Christ said, " By

this shall all men know that ye are my disciples, if ye have love one to another."

Again he said, "This is my commandment, That ye love one another, as I have loved you." And again He said, "If ye love me, keep my commandments." And again, "If a man love me, he will keep my words." And still again He said, "These things I command you that ye love one another." No person has a valid claim to Christianity, that does not love Christ, and no person loves Christ who does not love all Christians. More than this, all Christians love their enemies. "Love is the fulfilling of the law."

This love is the most powerful proof of the verity of Christianity. Christian love will manifest itself when possessed, not in words but in deeds. John says, "Let us not love in word, neither in tongue; but in deed and in truth." The strife, hatred, hard speeches, persecutions and murders committed in the name of Christianity is a disgrace to the profession, and strongly condemned in God's Word.

We believe when any go wrong they should be reproved by those who are spiritual, in the spirit of meekness, and with love, and every effort possible should be employed to bring them back into the way of righteousness.

All denominations admit the authority of the sacred Scriptures. And different denominations teach opposing theories. It is certain that they do not get this from the Bible; one or both must be wrong. A large portion of those who profess Christianity are deficient in three particulars:

1. Many of them are ignorant of the teachings of God's Word. It is lamentable that many profess to love God, and take so little interest in what He has said to them in His Book. It contains the only infallible information to guide us in the way of righteousness, and bring us safely into heavenly bliss at last.

2. A large portion of the professors of religion are so destitute of the Holy Spirit that they misinterpret the spiritual truths of the Bible. Paul says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them because they are spiritually discerned." The Psalmist prayed, "Open Thou mine eyes, that I may behold wondrous things out of thy law." Psalm cxix: 18.

3. But few have received the grace of perfect love, and the accompaniment of the extraordinary baptism with the Holy Spirit. Many are afraid to have this preached lest it should divide the church; but this is the only thing which will unite the church on earth or in heaven. As long as this is neglected the church will be divided into factions for a lack of a knowledge of God's Word, and a correct interpretation of the same. The grace of perfect love stimulates those who receive it, so they are intensely interested in the Bible. Persons who lack this interest are deficient in love. Christ commands us to "search the Scriptures." Persons

having this love will obey this command, actuated by His love. Then they search the Bible to learn what God would have them do, and what He has promised them.

The baptism with the Spirit, accompanying perfect love, will greatly help in the interpretation of those spiritual truths. That perfect love unites the church is made plain in the following passage: (Christ) " gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, till we all come in the unity of the faith, unto a perfect man, unto the measure of the stature of the fulness of Christ." Please notice that these ministers are given " for the perfecting of the saints," and the perfected saints are come to the unity of the faith. Without this perfection, unity of the faith is impossible. In the absence of this grace men naturally have a worldly ambition and desire special preferment or honor which has been a cause of dividing the church. The apostles, before their hearts were purified on the day of Pentecost, had trouble of this kind.

James and John asked Jesus for special honor by giving one a seat on His right hand and the other on His left hand in His kingdom. This moved the other ten apostles with indignation against the two brethren. At different times they debated which of them should be the greatest. Christ always corrected them, at one time by placing a little child in the midst, and stating that the humility of the child was a characteristic of the greatest. Self-seeking, and the spirit of caste has been the blight of Christianity.

The sharp contentions between the Latin and Greek churches was an exhibition of this depravity. Neither Christ nor the apostles ever sanctioned the principle of one church taking the precedence of all other churches, so that all others should submit to her dictation. Each of the seven churches in Asia was independent. Christ alone is the head of the church. He said, " Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father which is in heaven. Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

There would be discord in heaven if self-seeking persons were admitted there. It was this that transformed pure and holy angels into devils. We think that the defeat and final doom of devils will be so manifested that there will never be another rebellion in heaven. Holy persons only will be admitted into heaven. We read, " Christ loved the church and gave Himself for it; that He might sanctify and cleanse it,—that He might present it to Himself a glorious church not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. The pure and holy Jesus cannot accept for his bride any thing short of a spotless, holy church. This holiness is obtained through faith in the atoning sacrifice of Christ and the baptism with the Holy Spirit in this life; in the language of Scripture, so that we " might serve Him withou

fear, in holiness and righteousness before Him, all the days of our life." When are we to serve God in holiness and righteousness? The passage tells us, "All the days of our life." Again we read, "Herein is our love made perfect, that we may have boldness in the day of judgment: because as He (Christ) is, so are we in this world." When are we to be like Christ? In this world. What makes us like Christ? Having "our love made perfect." We are still human and will be tempted as the pure and holy Jesus was, and we are liable to make mistakes, for we are not perfect in knowledge.

But Christians do not commit sin by wilfully violating God's law. John says, "Whosoever abideth in Him (Christ) sinneth not." Again he says, "He that committeth sin is of the devil." If all commit sin, as some claim, then all are of the devil. In another place John says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned we make Him a liar, and His truth is not in us. My little children, these things write I unto you, that ye sin not."

We give the following explanation:

1. All men are sinners, but for the grace of Jesus.

2. We confess our sins; and Jesus forgives and through faith cleanses us from all unrighteousness. Now we are pardoned and purified.

3. If we say that we have not sinned, we make Him a liar; that is, after we are cleansed from our sin, if we deny the sins we had committed, we make Him a liar.

4. "These things I write, that ye sin not." Following these directions we are not sinners, but are cleansed or purified.

By this interpretation we see that John has not contradicted himself. Another apostle has taught us to "follow peace with all men and holiness, without which no man shall see the Lord." And Christ said, "Blessed are the pure in heart, for they shall see God." That we shall not be made holy until death is a delusion.

Paul prayed as follows for the church at Thessalonica: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it." Paul certainly believed in being sanctified wholly, and preserved blameless in this state until Christ shall come.

We are told that all men continually sin. They claim to prove the assertion by quoting these words, "There is none that doeth good, no, not one." This statement is recorded in Psalm xiv: 3, also in Psalm liii: 3.

We will give two reasons to prove that these words do not teach that all men continue to sin.

1. That the Scriptures very clearly teach that all men do not continually sin, is proved by the following passage: "Whosoever

is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God." I. John iii: 9-10.

This is a very positive statement that whosoever is born of God doth not commit sin. Again we read in the 7th verse, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He (Christ) is righteous."

We call Paul to bear testimony. He says, "How shall we, that are dead to sin, live any longer therein? Being then made free from sin, ye became the servants of righteousness. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Romans vi: 17, 18, 22.

In this passage we are informed that there is such a thing as being dead to sin, and not living any longer therein; and being free from sin our fruit will be unto holiness. The Psalmist says in Psalm cxix: 2-3. "Blessed are they that keep His testimonies, and that seek Him with the whole heart. They also do no iniquity: they walk in His ways."

2. The passage. "There is none that doeth good, no, not one," does not apply to Christians. The following contains the passage with its connections. "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord. There were they in great fear: for God is in the generation of the righteous." Psalm xiv: 1-5.

In the above Scripture our attention is called to three distinct personalities, which are very much unlike; and to apply what is affirmed of one to another is a perversion of the Scriptures.

First, there is the fool, or atheist, who hath said in his heart, There is no God. They are corrupt, they have done abominable works; there is no atheist that doeth good. This is affirmed of the fool.

Second, the children of men, who do not understand, and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one. This is affirmed of unconverted men.

Third, God's people. It is absurd to say, None of these do good. The Psalmist gives the reason. For God is in the generation of the righteous. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He (Christ) is righteous." I. ohn ii: 7.

The phrase, "The children of men," is found fourteen times in the Bible. Six times it includes all mankind; in none of these is anything said of what they do, good or bad. Eight times it has reference to unconverted men, exclusive of the children of God. We read in Deuteronomy xiv: 1, "Ye are the children of the Lord your God." These have been born of the Spirit. The children of men have been born of the flesh but not regenerated. These two classes are found all through the Bible. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. So then they that are in the flesh cannot please God." Romans viii: 5, 8.

Cain was after the flesh. Abel was after the Spirit. The following passage contains both classes: "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh." Genesis vi: 2-3.

The sons of God were His children, and the daughters of men had not been regenerated. Their intermarriage led to the apostacy of the race, so that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." This resulted in the destruction of that generation by the flood. Many men have been captivated by fair women.

Applying the statements in the Scriptures relating to atheists and to the children of men, to Christians, is the method employed to prove that all men commit sin. That God's children have often departed from Him and committed sin, none will deny. Such are truly sinners. The first place in the Bible where we have the phrase, the children of men, is where they undertook to build a tower to reach to heaven on the plain of Shinar. God confounded their language, so that they discontinued the undertaking, and it was called Babel—confusion. And all the projects of the children of men to get to heaven without the grace of Jesus will end in confusion

God has a people who intend to obey Him in all things, but these make mistakes; of such we read in Psalm xxxii: 1-2, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

The intention has much to do in deciding the moral quality of our acts. This is considered in all our civil courts. In this passage we are informed that the Lord does not impute iniquity to persons whose transgression is forgiven, whose sin is covered, and in whose spirit there is no guile. Such are truly blessed. The angel announced to Joseph that the son of Mary "shall be called Jesus, for He shall save His people from their sins." No person is saved in sin. "And ye know that He (Christ) was manifested to take away our sins; and in Him is no sin." I. John iii: 5.

It is a blessed privilege to know that Christ has taken away our sins.

Jesus said concerning His disciples, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Matthew vii: 16. Some persons may have had a just cause for separating from others provided they have employed all possible means to correct the wrong of which they complained before separating.

A few persons have claimed that the church being divided has accomplished more than if it had always been united. The fact remains according to the plain teaching of the Scriptures, God would have a united church. It is human opinions which have divided the church against His will.

Persons have proposed different methods of uniting the church. With many there would have to be concessions. But with our limited knowledge it may not be possible for all to have the same opinions on all things; and on non-essentials it may not be necessary. But there are vital questions upon which there must be an agreement. The most vital of all is that of spirituality, or unity with Christ. It is that gracious state known as being "sanctified wholly," or "perfect love." Often only the word "perfect" is used, as in the following passage: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Not perfect as God, but perfect as Christians. Again Jesus says, "They may be made perfect in one, that the world may know that Thou hast sent Me." Hence this perfection must be in this life if the world is to know it, and to be benefited by it. This is the state which produces "unity of the faith." Persons in this condition naturally embrace each other, even when connected with different church organizations.

Persons in repentance cease to commit all known sin. By justification and regeneration they are adopted into God's family. This is initial holiness. Every justified person intends to lead a holy life. And when convicted of inbred depravity, if they walk in the light, they will by consecration and faith in the atoning blood of Jesus, and the baptism in the Holy Spirit, seek and obtain the eradication of inbred sin; and the statement in the following passage will be realized; "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." I. John iv: 17.

Some persons believe that it is an optional privilege to obtain perfect love. This is a fatal delusion. We must walk in the light when we receive it, or we will apostatize. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God." Hebrews vi: 1.

It is believed by some that purifying the heart is a gradual work; but they usually make it so gradual that their hearts are

never purified. The grace of pardon is instantaneously bestowed; so also, later, is the grace of purity. No person can forgive his own sins, neither can he purify his own heart, but he can comply with the conditions, and God will do the work. There is a gradual growth in grace, following pardon, and also after purity. We read in Proverbs iv: 18, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

We think that we shall grow in grace in the future state. No person is justified if he is not advancing in the divine life. We are either growing in grace, or we are going backward. Jesus says, "No man looking back is fit for the kingdom of God." Luke ix: 62; again we read, "If any man draws back, my soul shall have no pleasure in him." Hebrews x: 38.

Preaching holiness divides the church in this way; one class receives the truth and enters into the experience of perfect love; the other class rejects the truth, and "draw back unto perdition."

While God demands the unity of His church, He requires that it should be united in holiness.

But divisions are still taking place, yet in some localities the trend is to unity. In Canada, some years ago, the Wesleyan Methodist, the Episcopal Methodist, and the Primitive Methodist Churches united, and formed the Methodist Church of Canada; and now it is proposed by the leaders of churches that the Methodist, Presbyterian and Congregationalist Churches in Canada shall unite. In May, 1905, the regular Baptist, regular Baptist South, and the Baptist Church (Colored) were reunited in a general assembly. And in June, 1906, the Cumberland Presbyterians, and the northern branch of the Presbyterian Church were reunited.

The trend of some formal Protestant churches is towards the Roman Catholic Church. And some of the more spiritual churches are being drawn towards each other. A formal professor of religion would not unite with a holy church; neither would a holy person unite with a formal church. There never can be unity between formality and spirituality. Put the extremes into the same organization, and there would be no Christian fellowship between them. It would be like putting oil and water into the same vessel. One would be at the top and the other beneath. Potash will unite oil and water and produce soap, but there is nothing that will unite formality with spirituality. The Pharisees were very strict formalists. They were more religious than are formalists generally to-day. Christ said, "They made clean the outside of the cup and of the platter," i. e., their outward life was clean. Again Jesus said, "They were like unto whited sepulchres, which indeed appear beautiful outward." Notwithstanding their beautiful outward character, seven times in the twenty-third chapter of Matthew Christ said, "Woe unto you, scribes and Pharisees, hypocrites."

Paul writing to Timothy says, "In the last days perilous times shall come;" among the classes he enumerates are, "Unholy,

despisers of those that are good, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." These classes are very numerous in the churches.

They are in the condition of the church of the Laodiceans, to whom Christ said, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Revelation iii: 15-16.

Jesus accepts nothing but a warm, hearty, loving devotion to Himself; and all true Christians are in a loving, harmonious fellowship with each other.

The church must be sanctified and made holy, so that she shall be a glorious church without spot or wrinkle in this life, or she cannot be the bride of the pure and holy Christ, for "when once the Master is risen up, and hath shut the door," all petitions for entrance, mercy or grace will be unavailing. (See Luke xiii: 23-28.)

The time is coming in which the church will be permanently separated. One class will be composed of those in whose bodies Christ dwells. The other class will be composed of those in whom Christ does not dwell; these are antichrist. (See I. John iv: 3, 4). In I. John ii: 19, it is recorded of antichrists, "They went out from us, for they were not of us: for if they had been of us, they would have continued with us."

Formal churches are being drawn together. There are some Christians in them. To such John says, "I heard a voice from heaven saying, 'Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'" Revelation xviii: 4.

In the parable of the ten virgins Christ taught that only the wise who were ready entered into the marriage; and the door which shut them in, shut the foolish virgins out. "Jesus says, Be ye also ready, for in such an hour as you think not the Son of man cometh.' Christ has provided wedding garments which are "the righteousness of saints." Revelation xix: 8. Any person who will assume to enter the marriage of the holy Jesus without having on a wedding garment will be "cast into outer darkness; there shall be weeping and gnashing of teeth." Matthew xxii: 13. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matthew xiii: 43. "Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: as far as the east is from the west, so far hath He removed our transgressions from us." Psalm ciii: 1-2, 12.

We may continue to look at our weakness and unworthiness, and we will make no advancement in a religious life. All of our righteousness, independent of Christ, is but a tattered garment. "But this man, (Jesus) because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them

to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews vii: 24-25.

Jesus has provided an uttermost salvation; and whosoever will, may take thereof freely, without money and without price. On our part there must be a complete abandonment of every faculty of our being to God, with no reservation, trusting implicitly to the merits of Jesus Christ; and the Holy Spirit will set his seal upon us, giving assurance that the work of the uttermost salvation is accomplished. Then we sing:

" 'Tis done, the great transaction's done;
I am my Lord's and He is mine;
He drew me, and I followed on,
Charmed to confess the voice divine."

There is one word which is more comprehensive in Christian ethics than any other; and that word is LOVE. " For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." Galatians v: 14.

This fulfills the law from the fact that the person who loves his neighbor as himself obeys the commandment, " Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." " His delight is in the law of the Lord; and in His law doth he meditate day and night." Psalm i: 2. He can truthfully say, " I delight to do thy will, O my God: yea, Thy law is within my heart." Psalm xl: 8.

His experience is expressed in the following passage: " Great peace have they which love Thy law: and nothing shall offend them." Psalm cxix: 165. He bears all trials cheerfully. " He beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." I. Corinthians xiii: 7-8. His ear is always open to the voice of God, and when he hears the voice of the Lord saying, Whom shall I send, and who will go for us? Then he responds, Here am I; send me. Every member of all churches should inquire of God, What wilt Thou have me to do? If this were the case, we believe armies of men and women would hear the command, " Go ye, and teach all nations (at home and abroad, beginning with the nearest neighbor). Teaching them to observe all things whatsoever I (Jesus) commanded you." And the ears of every unsaved man, woman and child on the globe should be saluted with the declaration, " Behold, I bring you good tidings of great joy." The incentive to this is the love of God. What is the love of God? It is God Himself, and when we have the love of God, we have Him within us. We read in I. John iv: 16. " We have known and believed the love that God hath to us. God is love; and He that dwelleth in love dwelleth in God, and God in him."

Such a union with God is far above all gifts. It is wonderful

"To know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Ephesians iii: 19-21.

Persons may boast of having the gifts of healing, the gift of tongues and all the other gifts of the Spirit, but we are more interested in receiving God Himself, which is "a more excellent way." These gifts are important for the object for which God designed them, but each gift has its limitation. We read in I. Corinthians xiii: 8, 10, "Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease. But when love which is perfect is come, then that which is in part shall be done away."

God has put all things under tribute for the benefit of His children as declared in the following passages: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans viii: 28, 37-39. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." II. Corinthians iv: 17. "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." II. Peter i: 4.

The divine nature, of which we are partakers, is not omnipotence, omnipresence nor omniscience, but it is perfect love, so that "as Christ is, so are we in this world." We read in Hebrews x: 14-17, 19, 22-23, "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, this is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart in full assurance of faith. Let us hold fast the profession of our faith without wavering; for He is faithful that promised." "But without faith it is impossible to please God: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews xi: 6.

Many who profess Christianity disbelieve God. We read in I. John v: 4, "For whatsoever is born of God overcometh the world:

victory that overcometh the world, even our faith."
at overcometh, the same shall be clothed in white raiment
character); and I will not blot out his name out of the book
ife, but I will confess his name before my Father, and before
s angels." Rev. iii:5. More than this is promised in verse 21: "To
that overcometh will I grant to sit with me in my throne, even as
also overcame, and am set down with my Father in His throne."

We will ask Jude to give us the benediction. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

SECTION L.

Biblical Symbols.

Adder—Subtle foe, Gen. xlix: 17; Ps. lviii: 4.

Altar—Sacrifice, Hebrews vii: 13; xiii: 10.

Angel—Messenger, Rev. ii: 1, 8, 12, and 18.

Babylon—Idolatry, Rev. xvii: 5; xviii: 2.

Baptism—Martyrdom, Mark x: 38, 39; Luke xii: 50.

Baptism in fire—Martyrdom, Matt. iii: 11; Luke iii: 16.

Bear—Medo-Persia, Dan. vii: 5; Rev. xiii: 2.

Beast—Kingdom, Dan. vii: 3, 17.

Beast out of the earth—United Greek Church, Rev. xiii: 11.

Beast out of the sea—Papal Rome, Rev. xiii: 1-4; xiv: 9; xv: 2; xvi: 10.

Beast with ten horns,—Roman empire; the ten horns—ten kingdoms which succeeded the Roman empire, Dan. vii: 23, 24; Rev. xiii: 1.

Beast, scarlet covered—Idolatry, shedding blood, Rev. xvii: 3, 17.

Blood—Killed, Eph. i: 7; Heb. xiii: 12; Rev. xvi: 3, 4, 6; xvii: 6; xviii: 24.

Candlestick—Church, Ex. xxxvii: 17; Zech. iv: 2; Rev. i: 13, 20; ii: 1, 5; xi: 4.

Clothed—Character, Isa. lxi: 10; Rev. iii: 5, 18; vii: 9; xix: 14.

Clothed—Human body, II. Cor. v: 2, 3.

Cross—Atonement, I. Cor. i: 18; Gal. vi: 14; Col. i: 20.

Cross—Self denial, Matt. x: 38; xvi: 24; Mark viii: 24; Luke ix: 23; xiv: 17.

Crucify—Self sacrifice, Gal. ii: 20; v: 24; vi: 14.

Dog—Vulgar, I. Sam. xvii: 43; II. Sam. ix: 8; Matt. vii: 6; Phil. iii: 2; Rev. xxii: 15.

Dragon—Satan in pagan Rome, Rev. xii: 3, 4, 7, 9, 13, 16, 17; xiii: 2, 4, 11; xvi: 13.

Earthquake—Warning, Matt. xxiv: 7; Mark xiii: 18; Luke xxi: 11.

Earthquake—National revolution, Rev. vi: 12; xi: 13; xvi: 18.

Fire—God's indignation of sin, Isa. lxvi: 15; Eze. xxxvi: 5; xxxviii: 19, 22; Zeph. i: 18; iii: 8.

I e—God's blessings, Ex. xiii: 21; Lev. ix: 24; I. Kings ii: 36-39; Ps. xxxxix: 3; civ: 4; Mal. iii: 2, 3; Heb. i: 7.

Fire—Punishment, Matt. iii: 10, 12; v: 23; vii: 19; xiii: 40-42; iiii: 8, 9; xxv: 41; Mark ix: 42-48; Luke xvii: 29; II. Thess. i: 10; Gen. xix: 24; Jude 7.

Fox—Sly, Luke xiii: 32.

Garment—Character, Dan. vii: 9; Matt. xxii: 11, 12.

Goat—Grecian empire, Dan. viii: 5, 21.

Goats—Sinners, Matt. xxv: 32, 33.

Hand—Power, Dan. viii: 5, 21.

Harlot—Apostate church, Rev. xvii: 5.

Heads—Empires, Dan. vii: 6; Rev. xii: 1, 3; xvii: 3, 9.

Horn—Government, I. Sam. ii: 1; Dan. vii: 8, 11, 20, 21; viii: 8, 9, 21; Rev. xiii: 1; xvii: 3, 12.

Horse, Black—Wicked government, Zech. vi: 2; Rev. vi: 5.

Horse, Pale—Government declining, Rev. vi: 8.

Horse, Red—Government shedding blood, Zech. vi: 2; Rev. : 4.

Horse, White—Inoffensive or pure government, Zech. vi: 3; v. vi: 2; xix: 11, 14.

House—Human body, II. Cor, v: 1.

Image of the beast—Principle of papacy, Rev. xiii: 14, 15; : 9, 11; xvi: 2; xix: 20; xx: 4.

Incense—Prayer, Ps. cxli: 2; Luke i: 10; Rev. viii: 3, 4.

Leaven—Influence, Matt. xiii: 33; xvi: 6, 12; Mark viii: 15; Luke xii: 1; xiii: 21; I. Cor. v: 6, 7, 8.

Leopard—Grecian empire, Dan. vii: 4; Rev. xiii: 2.

Leviathan—Monster devil, Is. xxvii: 1.

Lion—Babylon, Dan. vii: 4; Rev. xiii: 2.

Mark in the right hand or forehead—Adherence to the papacy, Rev. xiii: 16, 17; xiv: 9, 11; xv: 2; xix: 20; xx: 4.

Moon—Religious ordinances, Rev. vi: 12; xii: 1.

Mountain—Kingdom, Ps. xxx: 7; Jer. li: 25; Rev. vii: 14; viii: 8; xvii: 9.

Nicolaitans—Community of wives, Rev. ii: 6, 15.

Oil—Grace of the Spirit, Matt. xxv: 3, 4, 8; Heb. i: 9; Rev. vi: 6.

Ram—Medo-Persia, Dan. viii: 4, 20.

Rock—Christ, Deut. xxxii: 4, 15, 18, 30; I. Cor. x: 4; I. Peter ii: 8.

Rock—Foundation, Matt. vii: 24, 25; xvi: 18.

Sickle—Instrument to cut down men, Rev. xiv: 14, 15, 17, 18.

Sea—Multitude of people, Dan. vii: 2, 3; Rev. xiii: 1.

Serpent—The devil, Gen. iii: 1, 2, 13, 14; Ps. lviii: 4; cxl: 3; Isa. xxvii: 1; Rev. xii: 9, 14, 15; xx: 2.

Sheep—Saints, Matt. xi: 16; xv: 22, 23; John x: 2, 3, 4.

Sodomites—Prostitutes of idolatrous rites, I. Kings xiv: 24; xv: 12; xxi: 46; II. Kings xxiii: 7.

Stars—Ministers, Rev. i: 16, 20; ii: 1; vi: 13; xii: 1, 4.

Stone—Christ, Matt. xxi: 42; Acts iv: 11; Eph. ii: 20; I. Peter i: 4, 6, 7, 8.

Sun—Divine light, Ps. lxxxiv: 11; Mal. iv: 2; Matt. xiii: 43; Rev. vi: 12; xii: 1; xvi: 8.

Swine—Glutton, Matt. vii: 8.

Sword—Slaughter, Ps. vii: 12; xvii: 13; Rev. i: 16; ii: 12; vi: 4, 8.

Tabernacle—Human body, II, Cor. v: 4.

Tares—Sinners, Matt. xiii: 25-40.

Trees—Men, Zech. iv: 3-14, Matt. iii: 10; Luke iii: 9; Rom. xi: 17; Rev. ix: 4; xi: 4.

Tree of life—Producing spiritual life, Gen. ii: 9; Rev. ii: 7; xxii: 2.

Water—Giving spiritual life, Ps. xlvi: 4; Isa. lv: 1; Eze. xlvii: 9; John iv: 14; Rev. xxii: 17.

Water—Persecutions, Rev. xii: 15.

Water—Producing death, Rev. viii: 10, 11; xi: 6; xvi: 4.

Whore—Apostate Church, Rev. xvii: 1, 15, 16; xix: 2.

Wine—Cheerfulness, Judg. ix: 13; Zech. ix: 17.

Woman—Church, Rev. xii: 1, 4, 6, 13, 14, 16, 17.

Woman on a scarlet colored beast—Idolatrous church shedding blood, Rev. xvii: 3.

Worship the beast—Worship the pope, Rev. xiv: 9, 11.

Corrigenda et Addenda.

The errors listed below are chargeable to the proof reader, and not to the author.

On page 20, in 15th line from bottom, read: Matthew iii: 11 instead of iii: 2.

On page 26, in last line, read: Titus i: 5-9 instead of Titus ii: 5-9

On page 27, in 6th line from bottom, read: "and this is always manifested" instead of "and this always manifested."

On page 28, in 12th line from bottom, read: Ephesians v: 25-27 instead of Ephesians vi: 25-27.

On page 34, in 3rd line from top, read: Acts xix: 6-7 instead of Acts xii: 6-7.

On page 35, in 14th line from top, read: Paul instead of Pauls.

On page 37, in 11th line from bottom, read: Romans iv: 3 instead of Romans iii: 3.

On page 39, in 9th line from bottom, read: had no acquaintance. (The word " no " is battered.)

On page 46, in 18th and 19th lines, read: his instead of His.

On page 55, in 24th line from bottom, read: Revelation iv: 1-8 instead of Revelation iv: 1-6.

On page 56, in 19th line from top, read: Revelation vi: 1-2 instead of Revelation v: 1-2.

On page 57, in 14th line from bottom, read: " Christ's church belongs to heaven " instead of "Christ's belong to heaven."

On page 62, in 24th line from bottom, read: Psalm lxxxiv: 11 instead of Psalm lxxxiv: 2.

On page 62, in 23rd line from bottom, read: Malachi iv: 2 instead of Malachi iv: 11.

On page 64, read: Maximinus I., 235, instead of Maximinus, 235.

On page 64, read: Maximus I., 238, instead of Maximinus 238.

On page 64, read: Maximinus II., 284, instead of Maximinus 284.

On page 65, read Gratianus, instead of Gratianan VII.

On page 65, read Maximus II., instead of Maxinius.

On page 77 the list of popes is not complete. The following should be added:

Sixteenth Century.	
Pius III.	1503
Julius II.	1503
Leo X.	1513
Adrian VI.	1522
Clement VII.	1523
Paul III. *	1534
Julius III. *	1550
Marcellus II.*	1555
Paul IV.	1555
Pius IV.	1559
Pius V.	1566
Gregory XIII.	1572
Sextus V.	1585
Urban VII.	1590
Gregory XIV.	1590
Innocent IX.	1591
Clement VIII.	1592

Seventeenth Century.	
Leo XI.	1605
Paul V. *	1605
Gregory XV.	1621
Urban VIII.	1623
Innocent X. *	1644
Alexander VII.	1655
Clement IX.	1667
Clement X. *	1670
Innocent XI.	1676
Alexander VIII.	1689
Innocent XII.	1691

Eighteenth Century.	
Clement XI.	1700
Innocent XIII. *	1721
Benedict XIII. *	1724
Clement XII.	1730
Benedict XIV.	1740
Clement XIII.	1758
Clement XIV.	1769
Pius VI.	1775

Ninteenth Century.	
Pius VII.	1800
Leo XII.	1823
Pius VIII.	1829
Gregory XVI.	1831
Pius IX.	1846
Leo XIII.	1878
Pius X.	1903

* Roman; all others from different countries.

* Roman; all others from different countries.

On page 92, in last sentence in last paragraph, read: "It is the number of a man"—the pope, in whom is vested authority in the Latin kingdom, or church.

On page 97, in last line, read: was upwards of 1,350,000 pounds Sterling instead of L. 1,350,000.

On page 102, in 15th line from top, read Anne Cleves instead of Anne Cleaves.

On page 112, in 12th line from bottom, read: Cranmer instead of Cromer.

On page 122, in 11th line from bottom, read: Herrnhut instead of Hernhut.

On page 122, in 10th line from bottom, read: Nitschmann instead of Nitshman.

On page 123, in 14th line from top, read: Sitten instead of Litten.

On page 170, in 13th and 14th lines, omit the expression " Ascension robes were made for the great day, in July, 1843; but the world did not end." Adventists now claim that this statement is not true. Omit also: " They are chiefly located in New England, and their literature is published by the American Millennial Association in Boston." Read instead: They have three publishing houses: one in Boston, Mass., from which " The World's Crisis," and Sunday School literature, are issued; one in Mendota, Ill., where they publish " Our Hope," and one in Oakland, Calif., from which " Messiah's Advent " is issued. The statistics given for Adventists are for the year 1903. Later statistics were asked for but not received before this work went to press. The incorrect statement referring to ascension robes was taken from "Library of Universal Knowledge," an accredited work of fifteen volumes.

On page 185, in 18th line from bottom, read: "spirit of caste" instead of "spirit of ease."

On pages 186, 199, and 200 the matter relating to the Christian Church is not properly arranged. Christian Church is the corporate name for this large and noble body of Christians, while Disciples of Christ is an old name by which they are still extensively known. The matter on pages 199 and 200 should be read first, and then the matter on page 186 should follow.

On page 200, the Annuity Plan is not quite correctly explained. The following matter should be added: For money given between the ages of 21 to 39 years inclusive the Annuitant receives 4 per cent. per annum; for money given between the ages of 40 to 49 years inclusive the Annuitant receives 5 per cent. per annum; for money given at the age of 50 years or more the rate is 6 per cent. per annum. Money thus given is secured by a bond backed up by all the assets of the Board, amounting to over half a million. The annuity is uniformly paid semi-annually.

On page 199, in third line from top, read: Congregational American Missionary Association, and in 4th line, read: The Congregational American Missionary Association was organized by the Congregationalists about 1811.

On page 206 in 15th line from top, the figure 5 should be omitted. Friends of the Temple are not a sub-division of Friends, but are a distinct church by themselves.

On pages 212, 213 and 214, the twelve Independent Lutheran Synods should be numbered from 1 to 12 instead of 5 to 16.

Note insert between pages 212 and 213.

On page 231, in 16th and 17th lines from top, the name of Mr. Charles N. Crittenton is not correctly printed.

On page 260, in 19 and 20th lines from bottom, read: Commander and Mrs. Ballington Booth, instead of Commander Mrs. Ballington Booth.

On page 292, in 18th line from bottom, read: 1874 instead of 1974.

On pages 304, 346, 357, 362, 367, 374, the abbreviation S. P. G. stands for Society for the Propagation of the Gospel in Foreign Parts.

On page 304 the abbreviation C. M. S. stands for Church Missionary Society.

On page 313, in 5th line from bottom, the abbreviation C. I. M. stands for China Inland Mission.

On page 316, in 19th line from bottom, the abbreviation A. B. M. U. stands for American Baptist Missionary Union.

On pages 317, 352, 362 the abbreviation A. B. C. F. M. stands for American Board of Commissioners for Foreign Missions.

On page 322, in 18th line from top, the abbreviation R. C. A. stands for Reformed (Dutch) Church on American Board of Foreign Missions.

On page 346, in 15th line from top, the abbreviation L. M. S. stands for London Missionary Society.

On page 352, in 6th line from bottom, the abbreviation W. M. S. stands for Wesleyan Methodist Missionary Society.

On page 368, in 6th line from top read: "roam over vacant sections" instead of "roam vacant sections."

On pages 383, 384, 385, 386, the Statistical Tables are not quite properly arranged; these four pages constitute one table. Read the four pages as consecutive parts of one table.

On page 392, in 6th line from bottom, read: "By these three plagues" instead of "By these three."

On page 395, in 22nd line from bottom, omit the word image.

On page 413 read: "God's Indignation of Sin" instead of "God's Indigation of Sin."

On page 414, in 16th line from top, read: Isaiah lxvi: 15-16 instead of Zephaniah i: 15-16.

On page 430, in 5th line from bottom, read: Mark iii: 11-12 instead of Mark v: 11-12.

On page 432, in 8th line from bottom, read: Revelation xii: 13-16 instead of Revelation xvi: 13-16.

On page 439, in 6th line from top, read: Matthew xxviii: 1 instead of Matthew xxiii: 1.

On page 441, in 20th line from bottom, read: " rested the week day" instead of "the rest of the week."

On page 448, before the third paragraph beginning with 15th line from top, insert: If all nations shall be blessed with the offer of salvation through Christ, then it is reasonable to suppose that those persons who never heard of Christ in this life should have a future probation. But it is certain that those persons who have refused the offer of salvation in this life can have no future probation. See Proverbs i: 24-31; xxix: 1; Matthew vii: 21-23; xiii: 38-43, 47-50; xxv: 10-14, 24-30, 41-46; John iii: 19; II. Thessalonians i: 6-10; Hebrews vi: 1-8.

On page 471, in 16th line from top, read: Luke xvii: 31 instead of Luke xviii: 31.

On page 479, in 8th line from top, read: "clear of the hot vapor" instead of "clear in the hot vapor."

On page 479, in 18th line from top, read: "in the part" instead of "in part."

On page 481, in 19th line from top, read: "their souls go to heaven, since Christ went to heaven," instead of "their souls go to heaven."

On page 487, in 20th line from top, read: "both the righteous and wicked will be resurrected at the same time," instead of "both the righteous and wicked will be revealed at the same time."

On page 487, in 6th line from bottom, read: "the elements of oxygen, hydrogen, carbon and nitrogen," instead of "oxygen, hydrogen and nitrogen."

On page 488, 2nd line from bottom, read: "There are only four principal component parts," instead of "There are only three principal component parts."

On page 491, in the 4th line from bottom, read Matt., xxiii: 33, instead of Matt. xxiii.